

ELEMENTARY CLASSICS

UC-NRLF

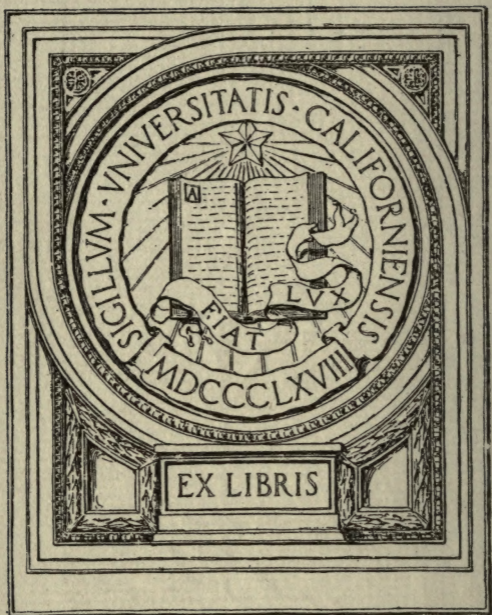


\$B 267 635

TALES FROM  
HERODOTUS

G. S. FARNELL

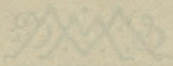




751m  
1912



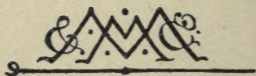




THE MACMILLAN CO. OF CANADA, LTD.  
THE MACMILLAN COMPANY  
NEW YORK · BOSTON · CHICAGO  
LONDON · SAN FRANCISCO

**TALES FROM HERODOTUS.**

THE MACMILLAN CO. OF CANADA, LTD.  
LONDON



MACMILLAN AND CO., LIMITED

LONDON • BOMBAY • CALCUTTA  
MELBOURNE

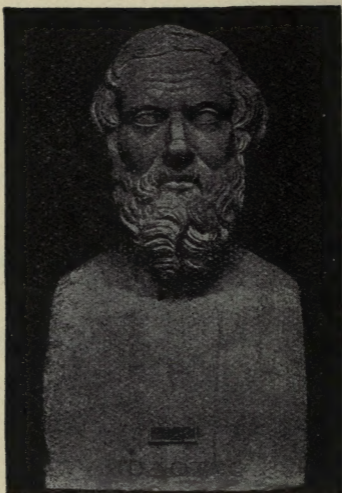
THE MACMILLAN COMPANY

NEW YORK • BOSTON • CHICAGO  
DALLAS • SAN FRANCISCO

THE MACMILLAN CO. OF CANADA, LTD

TORONTO





Portrait of Herodotus at Naples.  
Arndt-Brunn-Bruckmann, *Porträts*.



Elementary Classics

# Tales from Herodotus

WITH

Attic Dialectical Forms

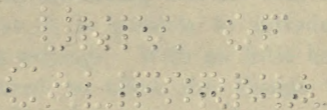
Selected for Easy Greek Reading

BY

G. S. Farnell, M.A.

Late Assistant Master at St. Paul's School

*WITH ILLUSTRATIONS*



MACMILLAN AND CO., LIMITED  
ST. MARTIN'S STREET, LONDON

1912

**COPYRIGHT.**

First Edition 1891.

Reprinted 1895.

Re-issue, with illustrations, 1902.

Reprinted 1907, 1912.

GLASGOW: PRINTED AT THE UNIVERSITY PRESS  
BY ROBERT MACLEHOSE AND CO. LTD.

D58  
H33  
1912  
MAIN

## PREFACE.

I HAVE endeavoured in this selection to arrange some of the stories of Herodotus suitably for purposes of comparatively easy Greek reading. But for the Dialect, there are few, if any, Greek authors so desirable for translation at an early stage. The construction of his sentences, with rare exceptions, is unusually easy, and in style and subject he is simple and fascinating beyond comparison. On the other hand the employment of his native Ionic Dialect causes him to be inaccessible to all but advanced students, and it is only by taking liberties with the Dialectical forms that it is possible to introduce younger pupils to his writings. With no little hesitation I have ventured to effect the change required, in order that Herodotus may no longer be a closed book to so large a number of the learners of Greek. But beyond the substitution of Attic forms, and with the exception that in a very few instances I have avoided a complicated construction, I have

336128

adhered as closely as possible to the text.<sup>1</sup> I have not thought it necessary to interfere with the vocabulary by substituting Attic for any non-Attic words; for, in the first place, this would be tampering too far with the author's language; and, secondly, in the text of this book nearly three fifths of the non-Attic prose words are nevertheless employed in the Iambics of the Attic Tragic Poets, and thus the pupil will meet many of them again as soon as he reads a Greek play. I have carefully marked in the Vocabulary all words not found in the accepted Attic prose-writers,<sup>2</sup> and in a separate list I have indicated which of these are employed by the Tragedians. The proportion of the latter to the whole number of non-Attic words furnishes a vivid illustration of Dr. Rutherford's remarks in *The New Phrynichus* on the nature of the Tragic Diction.

G. S. F.

<sup>1</sup> I have thus diverged from the plan so well carried out in Mr. Phillpotts's *Stories from Herodotus*, which are more or less re-written in Attic diction.

<sup>2</sup> I have followed Dr. Rutherford in not taking the unsupported authority of Xenophon as a guarantee of genuine Attic usage. See *The New Phrynichus*, passim.

## CONTENTS.

	PAGE
TEXT, - . . . . .	1
I. How Games were invented by the Lydians to relieve their Distress in time of Famine, -	1
II. How to discover the Oldest Race upon Earth,	2
III. Crocodiles worshipped in part of Egypt. Curious Device for their Capture elsewhere,	3
IV. The Story of Mycerinus, - . . . .	4
V. Stories of Amasis, who usurped the Throne of Egypt, - . . . . .	5
VI. How Arion the Lyric Poet was saved from Pirates by a Dolphin, - . . . . .	7
VII. Story of Euenius, - . . . . .	9
VIII. Story of Cyrus the Great, King of Persia, -	11
IX. Solon and Croesus, - . . . . .	22
X. Reverence for Suppliants enforced by the Oracle, - . . . . .	26
XI. Captures of Babylon, - . . . . .	28
XII. A Rebuff to Darius for disturbing the Tomb of Nitocris, Queen of Babylon, - . . . .	35
XIII. The Babylonian Wife-Market, - . . . .	36

	PAGE
XIV. Two Stories of the Alcmaeonid Family, -	37
XV. Exploration of Central and Southern Africa,	40
XVI. Narrative of the Battle of Salamis, 480 B.C., -	46
XVII. How Gold is procured in India among the Ant-bears, - - - - -	55
XVIII. Stories of Arabia, - - - - -	56
XIX. Scythian Prophets, - - - - -	58
XX. The Power of Custom, - - - - -	60
NOTES, - - - - -	61
VOCABULARY I., - - - - -	103
VOCABULARY II.—PROPER NAMES, - - - - -	151
INDEX OF NON-ATTIC WORDS, - - - - -	161

## LIST OF ILLUSTRATIONS.

Portrait of Herodotus at Naples, - - -	-	<i>Frontispiece</i>
Playing at Knucklebones (in colour), - - -	-	<i>Face page 1</i>
Playing at Draughts, - - - - -	- }	" 2
Mummy of Young Crocodile, - - - - -	- }	" 2
Statuette of Mycerinus, - - - - -	-	" 4
Persian Spearman (in colour), - - - - -	-	" 17
Cyrus the Great, divinized, - - - - -	- }	
Arion on a Dolphin, - - - - -	- }	
Gold Coin (of Croesus?), - - - - -	- }	" 22
Phoenician Ship, - - - - -	- }	
Cleobis and Bito, - - - - -	-	" 23
Croesus on his Pyre, - - - - -	-	" 25
Apollo of Branchidae, - - - - -	-	" 27
Plan of Babylon, - - - - -	-	" 30
Fancy Dancing, - - - - -	- }	
Flute Playing, - - - - -	- }	" 39
Pygmy and Cranes, - - - - -	- }	
Relief at Athens showing waist of a trireme, - - -	- }	" 41

### MAP.

Battle of Salamis, B.C. 480, - - -	-	<i>Pages 48, 49</i>
------------------------------------	---	---------------------





THE UNIVERSITY OF  
CALIFORNIA



PLAYING AT KNUCKLEBONES.

(*Terra-Cotta Group in the British Museum.*)

## TALES FROM HERODOTUS.

### I. HOW GAMES WERE INVENTED BY THE LYDIANS TO RELIEVE THEIR DISTRESS IN TIME OF FAMINE.

Φασὶν οἱ Λυδοὶ τὰς παιγνίας τὰς νῦν σφίσι τε καὶ Ἑλλησι καθ-εστώσας ἑαυτῶν ἐξεύρημα γενέσθαι, ὧδε περὶ αὐτῶν λέγοντες· Ἐπὶ Ἄττος τοῦ Μάνεω βασιλέως σιτοδεία ἰσχυρὰ ἀνὰ τὴν Λυδίαν πᾶσαν ἐγένετο, καὶ οἱ Λυδοὶ τέως μὲν δι-ἤγον λιπαροῦντες, μετὰ δὲ, ὡς οὐκ ἐπαύετο, ἄκη 5 ἐζήτουν, ἄλλος δὲ ἄλλο ἐπ-εμηχανᾶτο. Ἐξ-ηυρέθη δὲ οὖν τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρας καὶ τῶν ἄλλων πασῶν παιγνιῶν τὰ εἶδη, πλὴν πεσσῶν· τούτων γὰρ τὴν ἐξεύρεσιν οὐκ οἰκειοῦνται οἱ Λυδοί. Ἐποίουν δὲ ὧδε, πρὸς τὸν λιμὸν ἐξ-ευρόντες τὰς 10 παιγνίας· τὴν μὲν ἑτέραν τῶν ἡμερῶν ἔπαιζον πᾶσαν, ἵνα δὲ μὴ ζητοῖεν σιτία, τὴν δὲ ἑτέραν ἐσιτοῦντο παυόμενοι τῶν παιγνιῶν. Τοιούτῳ τρόπῳ δι-ἤγον ἐπ' ἔτη δυοῖν δέοντα εἴκοσιν.

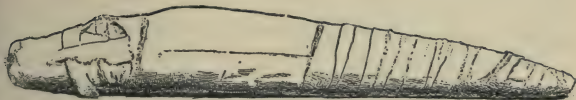
## II. HOW TO DISCOVER THE OLDEST RACE UPON EARTH.

Οἱ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφῶν βασιλευσαι, ἐνόμιζον ἑαυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησεν εἰδέναι οἷτινες γένοιτο πρῶτοι, ἀπὸ τούτου (χρόνου) νομίζουσι 5 Φρύγας προτέρους γενέσθαι ἑαυτῶν, τῶν δὲ ἄλλων ἑαυτούς. Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀν-ευρεῖν, οἱ γένοιτο πρῶτοι ἀνθρώπων, ἐπι-τεχνᾶται τοιόνδε· Παιδιά δύο νεογνὰ ἀνθρώπων τῶν ἐπι-τυχόντων δίδωσι ποιμένι τρέφειν, ἐντειλάμενος 10 μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγγῃ δὲ ἐρήμῃ ἐφ' ἑαυτῶν κείσθαι αὐτά, καὶ ἐν ὥρᾳ τὸν ποιμένα ἐπ-άγειν σφί αἰγας, πλήσαντα δὲ τοῦ γάλακτος τᾶλλα διαπράττεσθαι. Ταῦτα δ' ἐποίει τε καὶ ἐνετέλλετο ὁ Ψαμμήτιχος, ἐθέλων ἀκούσαι ἤντινα φωνὴν ῥήξουσι 15 πρῶτην οἱ παῖδες, ἀπαλλαχθέντων τῶν ἀσῆμων κνυζημάτων. Ἄπερ οὖν καὶ ἐγένετο· ὡς γὰρ διέτης χρόνος ἐγεγόνει, τῷ ποιμένι ἀνοίγοντι τὴν θύραν καὶ ἐσιόντι τὰ παιδία ἀμφότερα προσπίπτοντα βεκὸς ἐφώνουν, ὀρέγοντα τὰς χεῖρας.

20 Τὰ μὲν δὴ πρῶτα ἀκούσας ἤσυχος ἦν ὁ ποιμὴν· ὡς δὲ πολλάκις φοιτῶντι αὐτῷ καὶ ἐπιμελομένῳ πολὺ ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ ἤγαγε τὰ παιδία ἐς ὄψιν τὴν ἐκείνου. Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἷτινες ἀνθρώπων βεκὸς τι καλοῦσι· 25 πυνθανόμενος δὲ ἠῦρισκε Φρύγας καλοῦντας τὸν ἄρτον.



Playing at Draughts. *Arch. Zeit.*, 1863. (P. 2.)



Mummy of a Crocodile in the British Museum. (P. 3.)



Οὕτω συν-εχώρησαν Αἰγύπτιοι, τοιούτῳ σταθμησάμενοι πράγματι, τοὺς Φρύγας πρεσβυτέρους εἶναι ἑαυτῶν.

### III. CROCODILES WORSHIPPED IN PART OF EGYPT. CURIOUS DEVICE FOR THEIR CAPTURE ELSEWHERE.

Τοῖς μὲν δὴ τῶν Αἰγυπτίων ἱεροί εἰσιν οἱ κροκόδειλοι, τοῖς δ' οὐ, ἀλλ' ἄτε πολεμίους περιέπουσι. Οἱ δὲ περί τε Θήβας καὶ τὴν Μοίρεως λίμνην οἰκοῦντες καὶ κάρτα ἡγοῦνται αὐτοὺς εἶναι ἱερούς. Ἐνα δὲ ἐκάτεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειροθήη· ἀρτήματα δὲ 5 ἐς τὰ ὄτα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἱερεία, περιέπουσιν ὡς κάλλιστα ζῶντας· ἀπο-θανόντας δὲ ταριχεύοντες θάπτουσιν ἐν ἱεραῖς θήκαις.

Οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκοῦντες καὶ ἐσθίουσιν 10 αὐτοὺς, οὐχ ἡγούμενοι ἱερούς εἶναι. Ἄγραι δὲ αὐτῶν πολλαὶ καθ-εστήκασι καὶ παντοῖαι· ἢ δ' ἐμοί γε δοκεῖ ἀξιωτάτη ἀφηγήσεως εἶναι ταύτην γράφω· Ἐπειδὴν νῶτον ὑὸς δελεάσῃ τις περὶ ἄγκιστρον, μεθ-ίει ἐς μέσον τὸν ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ ἔχων 15 δέλφακα ζῶην, ταύτην τύπτει. Ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἴεται κατὰ τὴν φωνήν· ἐντυχὼν δὲ τῷ νώτῳ καταπίνει, οἱ δὲ ἔλκουσι. Ἐπειδὴν δὲ ἐξελκυσθῆ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτῆς πηλῶ κατέπλασεν αὐτοῦ τοὺς ὀφθαλμούς· τούτο δὲ ποιήσας 20 κάρτα εὐπετῶς τὰ λοιπὰ χειροῦται· μὴ ποιήσας δὲ σὶν πόνῳ.

## IV. THE STORY OF MYCERINUS.

*How Mycerinus who governed the Egyptians justly after they had been grievously oppressed by his predecessors was fated to die in six years' time—and how, by turning night into day, he contrived to live twelve years in six.*

Μυκερίνω τὰ μὲν τοῦ πατρὸς ἔργα ἀφήνδανε· ὁ δὲ  
 τὰ τε ἱερὰ ἀνέωξε, καὶ τὸν λεῶν, τετρυμένον ἐς τὸ  
 ἔσχατον κακοῦ, ἀνῆκε πρὸς ἔργα τε καὶ θυσίας· δίκας  
 δὲ αὐτοῖς πάντων βασιλέων δικαιοτάτας ἔκρινεν. Ὀντι  
 5 δὲ ἠπίω τῷ Μυκερίνω κατὰ τοὺς πολίτας καὶ ταῦτα  
 ἐπιτηδεύοντι πρῶτον κακῶν ἠρξεν ἢ θυγατὴρ ἀπο-  
 θανοῦσα, ἢ μόνον οἱ ἦν ἐν τοῖς οἰκίοις τέκνον. Μετὰ  
 δὲ τὸ τῆς θυγατρὸς πάθος, δεύτερα τούτῳ τῷ βασιλεῖ  
 τάδε ἐγένετο· Ἦλθέν οἱ μαντεῖον ἐκ Βουτοῦς πόλεως,  
 10 ὡς μέλλοι ἐξ ἔτη μόνον βιοῦς τῷ ἐβδόμῳ τελευτήσειν.  
 Ὁ δὲ δεινὸν ποιησάμενος ἔπεμψεν ἐς τὸ μαντεῖον τῷ  
 θεῷ ὀνειδισμα, ἀντιμεμφόμενος τάδε· “Ὁ μὲν πατὴρ  
 ἐμοῦ καὶ πάτρω, ἀποκλείσαντες τὰ ἱερὰ, καὶ θεῶν οὐ  
 μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἐβίωσαν  
 15 ἐπὶ πολὺν χρόνον· ἐγὼ δ' εὖσεβῆς ὢν μέλλω ταχέως  
 οὕτω τελευτήσειν.”

Ἐκ δὲ τοῦ χρηστήριου τούτου αὐτῷ δεύτερον ἦλθε  
 λέγον “Τούτων ἕνεκα καὶ συνταχύνει σοι ὁ βίος· οὐ γὰρ  
 πεποίηκας ὁ χρεὼν ἦν ποιεῖν. Δεῖ γὰρ Αἴγυπτον  
 20 κακοῦσθαι ἐπ' ἔτη πεντήκοντά τε καὶ ἑκατόν· καὶ οἱ  
 μὲν δύο βασιλεῖς, οἱ πρὸ σοῦ γενόμενοι, ἔμαθον τούτο,  
 σὺ δὲ οὐ.”





Statuette of Mycerinus. From the original in the Gizeh Museum. (P. 4.)



Ταῦτα ἀκούσας ὁ Μυκερῖνος, ὡς κατὰ-κεκριμένων ἤδη οἱ τούτων, λύχνα ποιησάμενος πολλὰ, ἀνάψας αὐτὰ ὅπως γίγνοιτο νύξ, ἔπινέ τε καὶ ἠϋπάθει οὐθ' ἡμέρας 25 οὔτε νυκτὸς ἀνιείς, ἔς τε τὰ ἔλη καὶ τὰ ἄλση πλανώμενος, καὶ ἵνα γῆς πυνθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδειότατα. Ταῦτα δὲ ἐμηχανάτο ἐθέλων τὸ μαντεῖον ψευδόμενον ἀποδείξαι, ἵνα οἱ δώδεκα ἔτη ἀντὶ ἕξ ἐτῶν γένοιτο, τῶν νυκτῶν ἡμερῶν ποιουμένων. 30

## V. STORIES OF AMASIS, WHO USURPED THE THRONE OF EGYPT.

(a) *How, in spite of his low birth, he induced his subjects to respect him.*

Ἀπρίον δὲ καθ-ηρημένου ἐβασίλευσεν Ἀμασις. Τὰ μὲν δὴ πρῶτα κατ-ώνοντο τὸν Ἀμασιν Αἰγύπτιοι καὶ ἐν οὐδεμίᾳ μοίρᾳ μεγάλη ἦγον, ἅτε δὴ δημότην τὸ πρὶν ὄντα καὶ οἰκίας οὐκ ἐπιφανοῦς· μετὰ δὲ σοφίᾳ αὐτοῦς ὁ Ἀμασις οὐκ ἀγνωμοσύνη προσ-ηγάγετο. Ἦν 5 αὐτῷ ἄλλα τε ἀγαθὰ μυρία καὶ ποδανιπτῆρ χρύσους ἐν ᾧ αὐτός τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες πάντες τοὺς πόδας ἐκάστοτε ἐν-απ-ενίζοντο. Τοῦτον οὖν κατακόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποιήσατο, καὶ ἴδρυσεν ὅπου ἦν ἐπιτηδειότατον· οἱ δὲ Αἰγύπτιοι φοιτῶντες πρὸς τὸ 10 ἄγαλμα ἐσέβοντο μέγਾਲως.

Μαθὼν δὲ ὁ Ἀμασις, συγκαλέσας Αἰγυπτίους ἐξέφηνε φὰς ἐκ τοῦ ποδανιπτῆρος τὸ ἄγαλμα γεγονέναι, ἐς ὃν

πρότερον μὲν οἱ Αἰγύπτιοι ἐνεμοίεν τε καὶ πόδας ἐν-  
 15 ἀπονίζουσι, τότε δὲ μεγάλως σέβουσι. Ἦδη οὖν, ἔφη  
 λέγων, ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπραγέαι· εἰ  
 γὰρ πρότερον εἶη δημότης, ὅμως ἐν τῷ παρόντι εἶναι  
 αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθεῖσθαι ἑαυτοῦ  
 ἐκέλευε.

(b) *How he justified his relaxation.*

Τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους  
 ὥστε δικαιοῦν δουλεύειν. Ἐχρήτη δὲ καταστάσει πραγ-  
 μάτων τοιαῦδε· τὸ μὲν ὄρθριον, μέχρι πληθούσης ἀγορᾶς,  
 προθύμως ἔπραττε τὰ προσφερόμενα πράγματα· τὸ δὲ  
 5 ἀπὸ τοῦδε ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας καὶ  
 ἦν μάταιός τε καὶ παιγνιῶμων.

Ἀχθεσθέντες δὲ τούτοις οἱ φίλοι αὐτοῦ, ἐνουθέτου  
 αὐτὸν, τοιαῦδε λέγοντες· “ὦ βασιλεῦ, οὐκ ὀρθῶς σεαυτοῦ  
 προύστηκας, ἐς τὸ ἄγαν φλαῦρον προάγων σεαυτόν.  
 10 Σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θακοῦντα δι’ ἡμέρας  
 πράσσειν τὰ πράγματα· καὶ οὕτως Αἰγύπτιοί τ’ ἂν  
 ἠπίσταντο ὡς ὑπ’ ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον  
 σὺ ἂν ἤκουες· νῦν δὲ ποιεῖς οὐδαμῶς βασιλικά.”

Ὁ δὲ ἠμείβετο τοῖσδε αὐτοῦ· “Οἱ τὰ τόξα κεκτημένοι  
 15 ἐπὰν μὲν δέωνται χρῆσθαι ἐντείνουσιν· ἐπὰν δὲ χρή-  
 σωνται, ἐκλύουσιν· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντετα-  
 μένα εἶη, ἐκραγείη ἂν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν  
 αὐτοῖς χρῆσθαι. Οὕτω δὲ καὶ ἀνθρώπου κατάστασις·  
 εἰ ἐθέλοι κατ’ ἐσπουδάσθαι ἀεὶ μηδὲ ἐς παιγνίαν τὸ

μέρος ἑαυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς ἢ ἀπόπληκτος 20  
γενόμενος· ἃ ἐγὼ ἐπιστάμενος μέρος ἑκατέρῳ νέμω.”

(c) *Former spendthrift and dishonest habits of Amasis. His unexpected treatment, after his accession to the throne, of the oracular shrines which had encouraged his practices.*

Λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, φιλοπότης εἶναι καὶ φιλοσκώμμων καὶ οὐδαμῶς κατ-εσπουδασμένος ἀνήρ· ὅπως δὲ αὐτὸν πίνοντά τε καὶ εὐπαθοῦντα ἐπιλείποι τὰ ἐπιτήδεια, ἔκλεπτεν ἂν περιϊών. Οἱ δὲ φάμενοι αὐτὸν ἔχειν τὰ σφέτερα χρήματα ἀρνούμενον 5 ἦγον ἂν ἐπὶ μαντεῖον ὅπου ἑκάστοις εἶη. Πολλάκις μὲν δὴ καὶ ἠλίσκετο ὑπὸ τῶν μαντείων, πολλάκις δὲ καὶ ἀπ-έφευγεν.

Ἐπεὶ δὲ καὶ ἐβασίλευσεν, ἐποίησε τοιάδε· Ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων 10 μὲν τῶν ἱερῶν οὔτε ἐπ-εμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτῶν ἔθνευ αὐτοῖς ὡς οὐδενὸς οὔσιν ἀξίοις, ψευδῆ δὲ μαντεῖα κεκτημένοις· ὅσοι δὲ αὐτὸν κατέδησαν φῶρα εἶναι, τούτων, ὡς ἀληθῶς θεῶν ὄντων καὶ ἀψευδῆ μαντεῖα παρεχομένων, τὰ μάλιστα ἐπ-εμέλετο. 15

## VI. HOW ARION THE LYRIC POET WAS SAVED FROM PIRATES BY A DOLPHIN.

Ἄριων ὁ κιθαρωδὸς, τὸν πολὺν τοῦ χρόνου διατρίβων παρὰ Περιάνδρῳ τῷ Κορίνθου τυράννῳ, ἐπεθύμησε πλεῦσαι ἐς Ἰταλίαν τε καὶ Σικελίαν. Ἐργασάμενος δὲ

χρήματα μεγάλα, ἠθέλησεν ὀπίσω ἐς Κόρινθον ἀφι-  
 5 κέσθαι. Ὠρμᾶτο μὲν νυν ἐκ Τάραντος, πιστεύων δὲ  
 οὐδαμοῖς μᾶλλον ἢ Κορινθίοις, ἐμισθώσατο πλοῖον  
 ἀνδρῶν Κορινθίων. Οἱ δὲ ἐν τῷ πελάγει ἐπ-εβούλευον,  
 τὸν Ἀρίονα ἐκβαλόντες, ἔχειν τὰ χρήματα. Ὁ δὲ,  
 συνεῖς τοῦτο, ἐλίσσεται, χρήματα μὲν σφι προίεις,  
 10 ψυχὴν δὲ παραιτούμενος. Οὐκ οὖν δὴ ἔπειθεν, ἀλλ'  
 ἐκέλευον αὐτὸν οἱ πορθμεῖς ἢ διαχρηῆσθαι ἑαυτὸν, ὡς  
 ταφῆς ἐν γῆ τύχοι, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν  
 ταχίστην. Ἀπειληθεῖς δὲ ὁ Ἀρίων ἐς ἀπορίαν, παρ-ητή-  
 σατο αὐτοὺς περιῦδειν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα  
 15 ἐν τοῖς ἐδωλίοις αἰεῖσαι· αἰέσας δὲ ὑπεδέχετο ἑαυτὸν  
 κατεργάσεσθαι.

Οἱ δὲ, ἐσῆλθε γὰρ αὐτοῖς ἡδονὴ εἰ μέλλοιεν ἀκού-  
 σασθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, ἀνεχώρησαν ἐκ τῆς  
 πρύμνης ἐς μέσην ναῦν. Ὁ δὲ, ἐνδύς τε πᾶσαν τὴν  
 20 σκευὴν καὶ λαβὼν τὴν κιθάραν, στὰς ἐν τοῖς ἐδωλίοις  
 διεξῆλθε νόμον τὸν ὄρθιον· τελευτῶντος δὲ τοῦ νόμου  
 ἔρριψεν ἐς τὴν θάλασσαν ἑαυτὸν ὡς εἶχε σὺν τῇ σκευῇ  
 πάσῃ.

Καὶ οἱ μὲν ἀπέπλεον ἐς Κόρινθον· τὸν δὲ Ἀρίονα  
 25 δελφίς, ὡς λέγουσι, ὑπολαβὼν ἐξῆνεγκεν ἐπὶ Ταίναρον.  
 Ἀποβὰς δὲ ἐχώρει ἐς Κόρινθον σὺν τῇ σκευῇ, καὶ  
 ἀφικόμενος ἀφηγεῖτο πᾶν τὸ γεγονός. Περίανδρος δὲ  
 ὑπὸ ἀπιστίας Ἀρίονα μὲν ἐν φυλακῇ εἶχεν, οὐδαμῆ  
 μεθιεῖς, ἀνακῶς δὲ εἶχε τῶν πορθμῶν. Ὡς δὲ ἄρα  
 30 παρῆσαν, κληθέντας αὐτοὺς ἤρετο εἴ τι λέγοιεν περὶ  
 Ἀρίονος. Φαμένων δὲ ἐκείνων ὡς εἴη τε σῶς περὶ

Ἰταλίαν καὶ λίποιεν εὖ πράττοντα ἐν Τάραντι, ἐπ-εφάνη σφι ὁ Ἀρίων, ὡσπερ ἔχων ἐξ-επήδησε. Καὶ οἱ ἐκπλαγέντες οὐκ εἶχον ἔτι ἐλεγχόμενοι ἀρνεῖσθαι.

## VII. STORY OF EUENIUS.

(a) *He neglects the sacred sheep of Apollonia, and is punished with blindness by his fellow-citizens.*

Ἔστιν ἐν τῇ Ἀπολλωνίᾳ ἱερὰ ἡλίου πρόβατα, ἃ τὰς μὲν ἡμέρας βόσκεται παρὰ ποταμόν τινα, τὰς δὲ νύκτας ἡρημένοι ἄνδρες, οἱ πλούτῳ τε καὶ γένει δοκιμώτατοι τῶν ἀστῶν, φυλάσσουσιν ἐνιαυτὸν ἕκαστος· περὶ πολλοῦ γὰρ δὴ ποιοῦνται οἱ Ἀπολλωνιάται τὰ πρόβατα ταῦτα 5 ἐκ θεοπροπίου τινός· ἐν δὲ ἄντρῳ αὐλίζονται ἀπὸ τῆς πόλεως ἐκάς. Ἐνθα δὴ τότε ὁ Εὐήνιος οὗτος ἡρημένος ἐφύλασσε.

Καὶ ποτε αὐτοῦ κατακοιμηθέντος, λύκοι ἐς τὸ ἄντρον ἐσελθόντες δι-έφθειραν τῶν προβάτων ὡς ἐξήκοντα. 10 Ὁ δὲ ὡς ἦσθετο εἶχε σιγῇ καὶ ἔφραζεν οὐδενί, ἐν νῶ ἔχων ἀντικατα-στήσειν ἄλλα πριάμενος. Οἱ δὲ Ἀπολλωνιάται ὡς ἐπύθοντο, οὐ γὰρ ἔλαθεν αὐτοὺς ταῦτα γενόμενα, ὑπαγαγόντες αὐτὸν ὑπὸ δικαστήριον κατέκριναν τῆς ὄψεως στερηθῆναι. 15

(b) *The gods declare that the punishment is excessive, and that Euenius must be given whatever compensation he chooses to claim.*

Ἐπεὶ δὲ τὸν Εὐήνιον ἐξ-ετύφλωσαν, αὐτίκα μετὰ ταῦτα οὔτε πρόβατά σφι ἔτικτεν, οὔτε γῆ ἔφερεν ὁμοίως

καρπών. Ἐπερωτωμένοις δὲ αὐτοῖς ἔν τε Δωδώνῃ καὶ  
 ἐν Δελφοῖσι τὸ αἴτιον τοῦ παρόντος κακοῦ, τοιάδε ἔφραζον  
 5 οἱ θεοί· “Ἀδίκως τὸν φύλακα τῶν ἱερῶν προβάτων  
 Εὐήνιον τῆς ὄψεως ἔστερήσατε· ἡμεῖς γὰρ ἐφωρμήσαμεν  
 τοὺς λύκους, οὐ πρότερόν τε παυσόμεθα τιμωροῦντες  
 ἐκείνῳ πρὶν ἂν δίκας δώτε ἄς ἂν αὐτὸς ἔληται καὶ δικαιοῖ·  
 τούτων δὲ τελουμένων αὐτοὶ δώσομεν Εὐηνίῳ δόσιν  
 10 τοιαύτην ἣν ἔχοντα πολλοὶ ἀνθρώπων μακαριοῦσιν  
 αὐτόν.”

(c) *The Apollonians beguile Euenius into making only a moderate demand. The gods bestow in addition the gift of prophecy.*

Οἱ δὲ Ἀπολλωνιάται ἀπόρρητα ποιησάμενοι τὰ χρησ-  
 τήρια ταῦτα, προὔθεσαν ἀστοίσι τισι διαπράξαι· οἱ δὲ  
 σφι διέπραξαν ὧδε· Καθημένου Εὐηνίου ἐν θάκῳ,  
 ἐλθόντες παράζοντο αὐτῷ, καὶ λόγους ἄλλους ἐποιοῦντο  
 5 ἐς ὃ κατ-έβαινον συλλυπούμενοι τῷ πάθει. Ταύτῃ δὲ  
 ὑπάγοντες ἠρώτων τίνα δίκην ἂν ἔλοιτο, εἰ ἐθέλοιεν  
 Ἀπολλωνιάται δίκας ὑποστήναι δώσειν τῶν ποιηθέντων.  
 Ὁ δὲ οὐκ ἀκηκοὺς τὸ θεοπρόπιον εἶλετο, εἰπὼν ὅτι εἰ  
 δοθεῖεν αὐτῷ ἄγροί τινες καλλίστοι οἶντες τῶν ἐν τῇ  
 10 Ἀπολλωνίᾳ, καὶ οἴκησις πρὸς τούτοις, ἣν ἦδει καλλίστην  
 οὔσαν τῶν ἐν πόλει, τὸ λοιπὸν ἀμήνιτος ἂν εἴη, καὶ αὕτη  
 ἡ δίκη ἂν ἀποχρεῖη. Καὶ ὁ μὲν ταῦτα ἔλεγεν, οἱ δὲ  
 πάρεδροι εἶπον ὑπολαβόντες “Εὐήνιε, ταύτην τὴν δίκην  
 Ἀπολλωνιάται τῆς ἐκτυφλώσεως ἐκτίνουσι κατὰ θεο-  
 15 πρόπια τὰ γενόμενα.”



Ὁ μὲν δὴ πρὸς ταῦτα δεινὰ ἐποιεῖτο, ἐντεῦθεν πυθόμενος τὸν πάντα λόγον, ὡς ἐξαπατηθεῖς· οἱ δὲ διδόασιν αὐτῷ ἅ εἴλετο. Καὶ μετὰ ταῦτα αὐτίκα ἔμφυτον μαντικὴν εἶχεν ὥστε καὶ ὀνομαστὸς γενέσθαι.

## VIII. STORY OF CYRUS THE GREAT, KING OF PERSIA.

[*The Medes and the Persians were two kindred races, and up to the time of Cyrus the Medes had the upper hand. They had also extended their empire over a considerable part of Asia. Cyrus, though his mother Mandane was a Median princess, was born of a Persian father, Cambyses by name; and we read in this story how he rebelled against his grandfather Astyages, the Median king, and finally established the supremacy of the Persians over the Medes. He subsequently extended the empire of the Persians and Medes enormously, and the career of conquest was continued by his successors until it was effectually checked by the Greeks in the great Persian wars.*]

### A.—INFANCY OF CYRUS.

§ 1. *Astyages, king of the Medes, in consequence of a vision determines to destroy his daughter's new-born son Cyrus. He orders Harpagus to put the child to death.*

Οἱ τῶν Μάγων ὄνειρόπολοι ἐσήμαινον τῷ Ἀστυάγει ἐξ ὄψεώς τινος ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου. Ταῦτα δὴ οὖν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κῦρος, καλέσας τὸν Ἄρπαγον, ἄνδρα οἰκείον καὶ πιστότατον τῶν Μήδων καὶ πάντων 5

τῶν ἑαυτοῦ ἐπίτροπον, ἔλεγεν οἱ τοιάδε· “Ἄρπαγε, πρᾶγμα ὃ ἂν προσ-θῶ, μηδαμῶς παραχρήση. Λάβε τὸν Μανδάνης παῖδα, φέρων δὲ ἐς σεαυτοῦ ἀπόκτεινον· μετὰ δὲ θάψον ὅτῳ ἂν τρόπῳ αὐτὸς βούλη.” Ὁ δὲ ἀμείβεται  
 10 “ὦ βασιλεῦ, εἰ τοι φίλον τοῦτο οὕτω γίγνεσθαι, χρὴ δὴ τό γ’ ἐμὸν ὑπηρετεῖσθαι ἐπιτηδείως.”

Τούτοις ἀμειψάμενος ὁ Ἄρπαγος, ὡς αὐτῷ παρεδόθη τὸ παιδίον, ἦει κλάων ἐς τὰ οἰκία. Παρελθὼν δὲ ἔφραξε τῇ ἑαυτοῦ γυναικὶ τὸν πάντα ὑπ’ Ἀστυάγους ῥηθέντα λόγον.  
 15 Ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν οὖν τί σοι ἐν νῷ ἐστὶ ποιεῖν;” Ὁ δὲ ἀμείβεται· “Οὐχ ἦ ἐν-ετέλλετο Ἀστυάγης· οὐδ’ εἰ παραφρονήσει τε καὶ μανείται κάκιον ἢ νῦν μαίνεται, οὐκ ἔγωγε προσ-θήσομαι τῇ γνώμῃ αὐτοῦ, οὐδ’ ἐς φόνον τοιοῦτον ὑπηρετήσω. Πολλῶν δὲ ἕνεκα οὐ  
 20 φονεύσω τὸ παιδίον· καὶ ὅτι αὐτῷ μοι συγγενές ἐστι, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρων, καὶ ἄπαις ἄρσενος γόνου. Εἰ δὲ μελλήσει ἢ τύραννις, τούτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβήσεσθαι, ἧς νῦν τὸν υἱὸν κτείνει Ἀστυάγης δι’ ἐμοῦ, λείπεται τὸ ἐντεῦθεν ἐμοὶ  
 25 κινδύνων ὁ μέγιστος· ἀλλὰ τῆς μὲν ἀσφαλείας ἕνεκα ἐμοὶ δεῖ τοῦτον τὸν παῖδα τελευτᾶν· δεῖ μέντοι τινὰ τῶν Ἀστυάγους φονέα αὐτοῦ γενέσθαι, καὶ μὴ τῶν ἐμῶν”

§ 2. *Harpagus transfers the task of slaying the child to one of Astyages' own herdsmen.*

Ταῦτα εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπεν ἐπὶ βουκόλον τινὰ τῶν Ἀστυάγους, ὃν ἠπίστατο νομάς τε ἐπιτηδειο-

τάτας νέμοντα καὶ ὄρη θηριωδέστατα, ᾧ ὄνομα ἦν Μιτρα-  
 δάτης. Ἐπεὶ οὖν ὁ βουκόλος σπουδῇ πολλῇ ἀφίκετο  
 καλούμενος, ἔλεγεν ὁ Ἄρπαγος τάδε· “Κελεύει σε 5  
 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ ἐρημό-  
 τaton τῶν ὄρων, ὅπως ἂν τάχιστα δια-φθαρείη. Καὶ  
 τάδε τοι ἐκέλευσεν εἰπεῖν, ὅτι, ἐὰν μὴ ἀποκτείνης αὐτὸ,  
 ἀλλὰ τινι τρόπῳ περιποιήσης, ὀλέθρῳ τῷ κακίστῳ σε  
 διαχρήσεται· ἐφορᾶν δὲ ἐκκείμενον τέταγμαί ἐγώ.” 10

*The herdsman returns home with the child and relates the  
 story to his wife.*

Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον  
 ἦει τὴν αὐτὴν ὁδὸν ὀπίσω, καὶ ἀφικνεῖται ἐς τὴν  
 ἔπαυλιν. Τούτῳ δ' ἄρα καὶ αὐτῷ ἡ γυνὴ ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ παῖδα ἔτεκεν. Ἐπεὶ δὲ ἀπ-ενόστησεν ὁ βουκόλος,  
 ἡ γυνὴ ἤρετο εὐθύς ὅ τι οὕτω προθύμως Ἄρπαγος αὐτὸν 5  
 μεταπέμψαιτο. Ὁ δὲ εἶπεν· “ὦ γύναι, εἰδὼν τε ἐς πόλιν  
 ἔλθων καὶ ἤκουσα ὁ μὴ ἰδεῖν ὄφελον. Οἶκος μὲν πᾶς  
 Ἄρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγεὶς ἦα ἔσω.  
 Ὡς δὲ τάχιστα ἐσ-ἤλθον ὄρῳ παιδίον προκείμενον,  
 ἄσπαιρόν τε καὶ κραυγανόμενον, κεκοσμημένον χρυσῷ τε 10  
 καὶ ἐσθῆτι ποικίλῃ. Ἄρπαγος δὲ, ὡς εἶδέ με, ἐκέλευε  
 τὴν ταχίστην ἀναλαβόντα τὸ παιδίον οἴχεσθαι φέροντα,  
 καὶ θεῖναι ἔνθα θηριωδέστατον εἶη τῶν ὄρων, πόλλ'  
 ἀπειλήσας εἰ μὴ ταῦτα ποιήσαιμι. Ἐγὼ δὲ ἀνα-λαβὼν  
 ἔφερον, καὶ καθ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον ἐκ 15  
 θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλεως ἐν-εχείρισε τὸ  
 βρέφος, ὡς ἄρα Μανδάνης τε εἶη παῖς καὶ Καμβύσῳ, καὶ

Ἄστυάγης ἐντέλλεται ἀποκτείνειν αὐτόν. Νῦν τε ὅδε ἐστίν.”

§ 3. *The wife implores the herdsman to spare the child. At her suggestion he exposes their own dead infant on the mountains, and they bring up Cyrus as their son.*

Ἄμα δὲ ταῦτα ἔλεγεν ὁ βουκόλος καὶ ἐκκαλύψας ἀπ-εδείκνυε. Ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς ὄν, δακρύσασα καὶ λαβομένη τῶν γονάτων τοῦ ἀνδρὸς, ἔχρηξε μηδαμῶς ἐκ-θεῖναι αὐτό. Ὁ δὲ οὐκ ἔφη  
 5 οἴός τε εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσειν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολείσθαι τε αὐτὸς κάκιστα, εἰ μὴ ταῦτα ποιήσῃ. Ὡς δὲ οὐκ ἔπειθεν ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνή τάδε· “Ἐπεὶ  
 10 ποίησον, εἰ δὴ πᾶσα ἀνάγκη ὀφθῆναι τὸ παιδίον ἐκκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέθνηκε δὲ τὸ βρέφος· τοῦτο μὲν φέρων πρόθετες, τὸν δὲ τῆς Ἀστυάγους θυγατρὸς παῖδα ὡς ἐξ ἡμῶν ὄντα τρέφωμεν. Καὶ οὕτως οὔτε σὺ ἀλώσει ἀδικῶν τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβου-  
 15 λευμένον ἔσται· ὃ τε γὰρ τεθνηκῶς βασιλείας ταφῆς κυρήσει, καὶ ὁ περι-ὼν οὐκ ἀπ-ολεῖ τὴν ψυχὴν.”

Κάρτα τε ἔδοξε τῷ βουκόλῳ εὖ λέγειν ἡ γυνή, καὶ αὐτίκα ἐποίει ταῦτα· ὃν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδίδωσι τῇ ἑαυτοῦ γυναικί· τὸν δὲ ἑαυτοῦ,  
 20 νέκρον ὄντα, λαβὼν ἔθηκεν ἐς τὸ ἄγγος ἐν ᾧ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ πάντι τοῦ ἑτέρου παιδὸς, φέρων ἐς τὸ ἐρημότατον τῶν ὄρων τίθησι.

Ὡς δὲ τρίτη ἡμέρα ἐγένετο, ἦει ἐς πόλιν ὁ βουκόλος,

ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύναι ἔφη ἑτοίμος εἶναι τὸν τοῦ παιδίου νέκυν. Πέμψας δὲ ὁ Ἀρπαγος 25 τῶν ἑαυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδὲ τε διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. Τὸν δὲ Κῦρον παραλαβοῦσα ἔτρεφεν ἡ γυνὴ τοῦ βουκόλου.

B.—BOYHOOD OF CYRUS. HOW THE SECRET OF HIS BIRTH WAS DISCOVERED.

§ 1. *Cyrus plays at being king over his companions.*

Καὶ ὅτε ἦν δεκαέτης ὁ παῖς, πρᾶγμα τοιόνδε γενόμενον ἐξέφηεν αὐτόν. Ἐπαιξε μετ' ἄλλων ἡλίκων ἐν ὁδῷ· καὶ οἱ παῖδες παίζοντες εἶλοντο ἑαυτῶν βασιλέα εἶναι τούτου δὴ τὸν τοῦ βουκόλου ἐπίκλησιν παῖδα. Ὁ δὲ τοὺς μὲν αὐτῶν διέταξεν οἰκίας οἰκοδομεῖν, τοὺς δὲ 5 δορυφόρους εἶναι, τὸν δὲ πού τινα αὐτῶν “ὀφθαλμὸν βασιλέως” εἶναι, ὡς ἐκάστῳ ἔργον προστάσων. Εἰς δὴ τούτων τῶν παιδίων συμπαίζων, ὦν Ἀρτεμβάρους παῖς ἀνδρὸς δοκίμου ἐν τοῖς Μήδοις, οὐκ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου. Ἐκέλευσεν οὖν τοὺς ἄλλους 10 παῖδας διαλαβεῖν αὐτόν· πειθομένων δὲ τῶν παίδων, ὁ Κῦρος τὸν παῖδα κάρτα τραχέως περί-εσπε μαστιγῶν· ὁ δὲ, ἐπεὶ τάχιστα μεθ-εἶθη, ὡς γε δὴ ἀνάξια ἑαυτοῦ παθὼν, μᾶλλον τι περιημέκτει· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀπ-ψκτίζετο. Ὁ δὲ Ἀρτεμβάρης ὀργῆ, ὡς εἶχεν, 15 ἐλθὼν παρὰ τὸν Ἀστυάγην, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια πράγματα ἔφη πεπονθέναι, λέγων, “ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς, ὦδε περιῦβρίσμεθα” (δεικνὺς τοῦ παιδὸς τοὺς ὤμους).

§ 2. *Astyages sends for Cyrus and, suspecting the truth, forces the herdsman to confess.*

Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, ἐθέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρους ἕνεκα, μετ-επέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. Ἐπεὶ δὲ παρήσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ὦν τοιούτου ἀνδρὸς παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ὄντος πρώτου παρ’ ἐμοὶ, αἰκία τοιαῦδε περιέπειν;”

Ὁ δὲ ἡμίβετο ᾧδε· “ὦ δέσποτα, ἐγὼ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ. Οἱ γὰρ ἐκ τῆς κώμης παῖδες, ὧν καὶ ᾧδε ἦν, παίζοντες ἐστήσαντο ἔμε βασιλέα ἑαυτῶν· ἐδόκουν γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδειότατος. Οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπ-ετέλουν· οὗτος δὲ ἀνηκούσται τε καὶ λόγον εἶχεν οὐδένα· ἐς ὃ ἔλαβε τὴν δίκην. Εἰ οὖν δὴ τοῦδε ἕνεκα ἄξιός τινος κακοῦ εἰμὶ, ᾧδέ τοι πάριμι.”

15 Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγῃ ἐσ-ἤει ἀνάγνωσις αὐτοῦ· καὶ ὁ τε χαρακτήρ τοῦ προσώπου ἐδόκει προσφέρεσθαι ἐς ἑαυτὸν, καὶ ἡ ὑπόκρισις ἐλευθερωτάτη εἶναι· ὁ δὲ χρόνος τῆς ἐκθέσεως τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκει συμβαίνειν. Ἐκ-πλαγεῖς δὲ τούτοις, ἐπὶ 20 χρόνον ἀφθογγοσ ἦν. Μόγισ δὲ δὴ ποτε ἀν-ενεχθεὶς εἶπεν, ἐθέλων ἐκπέμψαι τὸν Ἀρτεμβάρῃ, ἵνα τὸν βουκόλον μόνον λαβὼν βασανίσῃ· “Ἀρτέμβαρῃ, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρῃ πέμπει· τὸν δὲ 25 Κῦρον ἠγὼν ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγους. Ἐπεὶ δὲ ὑπ-ελέλειπτο ὁ βουκόλος μόνος,





PERSIAN ARCHERS.  
(*Perrot and Chipiez.*)



τάδε αὐτὸν ἤρετο ὁ Ἀστυάγης, ὁπόθεν λάβοι τὸν παῖδα, καὶ τίς εἶη ὁ παραδοὺς, Ὁ δὲ ἐξ ἑαυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑαυτῷ. Ἀστυάγης δὲ οὐκ ἔφη αὐτὸν εὖ βουλευέσθαι, ἐπιθυμῶν 30 ἐς ἀνάγκας μεγάλας ἀφικνεῖσθαι· ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖς δορυφόροις λαμβάνειν αὐτόν. Ὁ δὲ ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ὄντα λόγον· καὶ κατ-έβαινε ἐς λιτὰς συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτόν. 35

§ 3. *Astyages pardons the herdsman, and obtains a confession from Harpagus, whom also he pretends to pardon.*

Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείαν ἐκφώναντος λόγον ἤδη καὶ ἐλάσσω ἐποιεῖτο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλεῖν αὐτὸν τοὺς δορυφόρους ἐκέλευεν. Ὡς δὲ παρῆν ὁ Ἄρπαγος, ἤρετο αὐτὸν ὁ Ἀστυάγης· “Ἄρπαγε, τίνι δὴ μόρῳ τὸν παῖδα κατε- 5 χρήσω, ὃν σοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ Ἄρπαγος ὡς εἶδε τὸν βουκόλον ἔνδον ὄντα, οὐ τρέπεται ἐπὶ ψευδῇ ὁδῶν, ἵνα μὴ ἐλεγχόμενος ἀλίσκεται, ἀλλὰ τὸν εὐθὺν ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων τὸν χόλον, πρῶτον μὲν, καθάπερ ἤκουσεν αὐτὸς πρὸς τοῦ 10 βουκόλου τὸ πρᾶγμα, πάλιν ἀφηγεῖτο τῷ Ἀρπάγῳ· μετὰ δὲ κατ-έβαινε λέγων, ὡς, “περίεστί τε ὁ παῖς, καὶ τὸ γεγονός ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιούμην. Ὡς οὖν τῆς 15 τύχης εὖ μεθεστηκυίας, τοῦτο μὲν, τὸν σεαυτοῦ παῖδα

ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δὲ (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν τοῖς θεοῖς) πάρισθί μοι ἐπὶ δεῖπνον.”

- 20 “Ἀρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἁμαρτὰς οἱ ἐς δέον ἐγγόνειν ἦει ἐς τὰ οἰκία. Ἐσελθὼν δὲ τὴν ταχίστην, τὸν παῖδα τὸν μονογενῆ ἔτη τρία καὶ δέκα γεγονότα ἐκπέμπει, ἰέναι τε κελεύων ἐς Ἀστυάγους, καὶ ποιεῖν ὅ τι ἂν ἐκείνος  
25 κελεύῃ. Αὐτὸς δὲ περιχαρῆς ὢν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα.

§ 4. *Abominable punishment inflicted upon Harpagus.*

- Ἄστυάγης δὲ, ὡς ἀφίκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν καὶ κατὰ μέλη διελὼν, τὰ μὲν ὤπτησε, τὰ δὲ ἤψησε τῶν κρεῶν. Ἐπεὶ δὲ ἡ ὥρα ἐγίγνετο τοῦ δεῖπνου, παρετίθετο ταῦτα τῷ Ἀρπάγῳ, πλὴν κεφαλῆς καὶ χειρῶν  
5 καὶ ποδῶν· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανῶ κατα-κεκαλυμμένα. Ὡς δὲ ὁ Ἀρπαγος ἐδόκει ἄλις ἔχειν τῆς βορᾶς, Ἄστυάγης ἤρετο αὐτὸν εἰ ἤσθείη τι τῇ θοίνῃ· φαμένου δὲ Ἀρπάγου καὶ κάρτα ἤσθῆναι, παρέφερόν τινες τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας  
10 καὶ τοὺς πόδας. Ἀρπαγον δὲ ἐκέλευον προ-στάντες ἀποκαλύπτειν τε καὶ λαβεῖν ὃ βούλεται αὐτῶν. Πειθόμενος δὲ ὁ Ἀρπαγος καὶ ἀποκαλύπτων, ὄρᾳ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ οὔτε ἐξ-επλάγη, ἐντός τε ἑαυτοῦ γίγνεται. Ἦρετο δὲ αὐτὸν ὁ Ἀστυάγης εἰ γινώσκου  
15 οὔτινος θηρίου κρέα βεβρώκοι. Ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν εἶη πᾶν ὃ ἂν βασιλεὺς ἔρδη. Τούτοις

δὲ ἀμειψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦει  
 ἐς τὰ οἰκία. Ἐντεῦθεν δὲ ἔμελλε, ὡς ἐγὼ δοκῶ, ἀλίσας  
 θάψειν πάντα.

§ 5. *The Magi decide that Astyages need have no more fear of  
 Cyrus; so the boy is sent home safely to his parents in  
 Persia.*

Ἄρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπ-έθηκε· Κύρου  
 δὲ πέρι βουλευῶν ἐκάλει τοὺς αὐτοὺς τῶν Μάγων οἱ τὸ  
 ἐνύπνιον αὐτῷ πρότερον ἔκριναν. Ἀφικομένους δὲ ἦρετο  
 ὁ Ἀστυάγης ὅπῃ ἔκριναν τὴν ὄψιν· οἱ δὲ ταῦτα εἶπον,  
 λέγοντες ὡς χρῆν ἂν βασιλεῦσαι τὸν παῖδα, εἰ ἐπέζησε 5  
 καὶ μὴ ἀπέθανε πρότερον. Ὁ δὲ ἡμίβητο αὐτοὺς τοῖσδε·  
 “Ἔστι τε ὁ παῖς, καὶ περίεστι· καὶ διαιωμένον αὐτὸν  
 ἐπ’ ἀγροῦ οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα.  
 Ὁ δὲ πάντα, ὅσα περ οἱ ἀληθινοὶ βασιλεῖς, ἐτελείωσε  
 ποιήσας· καὶ γὰρ δορυφόρους, καὶ θυρωροὺς καὶ ἀγγε- 10  
 λιαφόρους καὶ τὰ λοιπὰ πάντα εἶχε. Καὶ νῦν ἐς τί ὑμῖν  
 ταῦτα φαίνεται φέρειν;”

Εἶπον οἱ Μάγοι· “Εἰ μὲν περίεστί τε, καὶ ἐβασί-  
 λευσεν ὁ παῖς μὴ ἐκ προνοίας τινὸς, θάρσει τε τούτου  
 ἔνεκα, καὶ θυμὸν ἔχε ἄγαθον· οὐ γὰρ ἔτι τὸ δεύτερον 15  
 ἄρξει.”

Ἀκούσας ταῦτα ὁ Ἀστυάγης, ἐχάρη τε καὶ καλέσας  
 τὸν Κύρου ἔλεγεν οἱ τάδε· “ὦ παῖ, ἐγὼ σὲ δι’ ὄψιν  
 ὀνείρου οὐ τελείαν ἠδίκουν, τῇ δὲ σαντοῦ μοίρα περί-ει·  
 νῦν οὖν ἴθι χαίρων ἐς Πέρσας, πομποὺς δ’ ἐγὼ ἅμα πέμψω. 20  
 Ἐλθὼν δ’ ἐκεῖ, πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ  
 Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ.”

Ταῦτα εἰπὼν ὁ Ἀστυάγης, ἀποπέμπει τὸν Κῦρον. Νοστήσαντα δὲ αὐτὸν ἐς τὰ τοῦ Καμβύσεω οἰκία ἐδέξαντο  
 25 οἱ τεκόντες, καὶ δεξάμενοι μεγάλως ἠσπάζοντο.

### C.—THE MANHOOD OF CYRUS.

§ 1. *At the instigation of Harpagus, Cyrus induces the Persians to revolt by a practical demonstration of the advantages they would enjoy as the dominant race.*

Κύρῳ δὲ ἀνδρουμένῳ, καὶ ὄντι τῶν ἡλικίων ἀνδρειοτά-  
 τῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἄρπαγος, δῶρα  
 πέμπων, τίσασθαι Ἀστυάγῃ ἐπιθυμῶν. Πρὸ δ' ἔτι  
 τούτου ὁ Ἄρπαγος, ὄντος τοῦ Ἀστυάγου πικροῦ ἐς  
 5 τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ τῶν πρώτων Μήδων,  
 ἀν-έπειθεν ὡς χρὴ Κῦρον προ-στησαμένους τὸν Ἀστυάγῃ  
 παῦσαι τῆς βασιλείας.

Ὁ δὲ Κῦρος ἐφρόντιζεν ὅτῳ τρόπῳ σοφωτάτῳ Πέρσας  
 ἀναπέσει ἀφίστασθαι. Φροντίζων δὲ εὕρισκει τάδε  
 10 καιριώτατα εἶναι· Γράψας ἐς βιβλίον ἃ ἐβούλετο, ἀλίαν  
 τῶν Περσῶν ἐποίησατο· μετὰ δὲ ἀναπτύξας τὸ βιβλίον  
 καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγῃ ἑαυτὸν στρατηγὸν  
 Περσῶν ἀποδεικνύει. “Νῦν τε,” ἔφη λέγων, “ὦ  
 Πέρσαι, προ-αγορεύω ὑμῖν παρῆναι ἕκαστον ἔχοντα  
 15 δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευεν. Ὡς δὲ  
 παρῆσαν ἅπαντες, ἐνταῦθα Κῦρος χωρὸν τινα ἀκανθώδη  
 προεῖπεν αὐτοῖς ἐξημερῶσαι ἐν ἡμέρᾳ. Ἐπι-τελεσάντων  
 δὲ τῶν Περσῶν τὸν προκείμενον ἄθλον, προεῖπεν αὐτοῖς  
 ἐς τὴν ὑστεραίαν παρῆναι λελουμένους.

Ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποιμένας καὶ τὰ 20  
 βουκόλια πάντα τοῦ πατρὸς συναλίσσας ἐς ταῦτο ὁ  
 Κῦρος, ἔθνε καὶ παρεσκεύαζεν ὡς δεξόμενος τὸν τῶν  
 Περσῶν στρατόν. Ἀφικομένους δὲ τῇ ὑστεραίᾳ τοὺς  
 Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Ἐπεὶ δὲ ἀπὸ  
 δειπνοῦ ἦσαν, ἤρετο σφᾶς ὁ Κῦρος πότερον ἂ τῇ 25  
 προτεραίᾳ εἶχον, ἢ τὰ παρόντα εἶη αὐτοῖς αἰρετώτερα.  
 Οἱ δὲ ἔφασαν πολὺ εἶναι τὸ μέσον, τὴν μὲν γὰρ προτέραν  
 ἡμέραν πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παροῦσαν  
 πάντα ἀγαθὰ.

Παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος παρ-εγύμνου τὸν 30  
 πάντα λόγον, λέγων· Ἄνδρες Πέρσαι, οὕτως ὑμῖν  
 ἔχει· βουλομένοις μὲν ὑμῖν ἐμοὶ πείθεσθαι ἔστι τάδε τε  
 καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπῆ ἔχουσι·  
 μὴ βουλομένοις δὲ ἐμοὶ πείθεσθαι εἰσὶν ὑμῖν πόνοι τῷ  
 χθιζῷ παραπλήσιοι ἀναρίθμητοι. Νῦν οὖν ἐμοὶ πειθό- 35  
 μνοι γίγεσθε ἐλεύθεροι, ἀφιστάμενοι ἀπ' Ἀστυάγουσ  
 ὅτι τάχιστα.

§ 2. *Revolt of the Persians, ending in the accession of Cyrus  
 to the throne.*

Πέρσαι μὲν νυν, προστάτου ἐπιλαβόμενοι, ἄσμενοι  
 ἠλευθεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ Μήδων  
 ἄρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπύθετο Κῦρον ταῦτα  
 πράττοντα, πέμψας ἄγγελον ἐκάλει αὐτόν. Ὁ δὲ Κῦρος  
 ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι πρότερον ἤξει παρ' 5  
 ἐκείνων ἢ Ἀστυάγης αὐτὸς βουλήσεται. Ἀκούσας δὲ  
 ταῦτα ὁ Ἀστυάγης Μήδους τε ὤπλισε πάντας καὶ

στράτηγον αὐτῶν, ὡσεὶ θεοβλαβῆς ὢν, Ἄρπαγον ἀπέ-  
 δειξεν. Ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖς Πέρσαις  
 10 συνέμισγον, οἱ μὲν αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου  
 μέτεσχον, οἱ δὲ ἠῦτομόλουν πρὸς τοῦς Πέρσας, οἱ δὲ  
 πλείστοι ἠθελοκάκουν τε καὶ ἔφευγον. Διαλυθέντος  
 δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχροῦς, ὡς τάχιστα  
 ἐπύθετο ὁ Ἄστυάγης, ἔφη ἀπειλῶν τῷ Κύρῳ· “Ἄλλ’  
 15 οὐδ’ ὡς ὁ Κύρος γε χαιρήσει.” Τοσαῦτα εἰπὼν πρῶτον  
 μὲν ἀν-εσκολόπισε τοὺς τῶν μάγων ὄνειροπόλους, οἱ  
 ἀν-έγνωσαν αὐτὸν μεθεῖναι τὸν Κύρον. Μετὰ δὲ ὥπλισε  
 τοὺς ὑπολειφθέντας τῶν Μήδων ἐν τῷ ἄστει, νέους τε καὶ  
 πρεσβύτας ἀνδρας. Ἐξαγαγὼν δὲ τούτους, καὶ συμ-  
 20 βαλὼν τοῖς Πέρσαις, ἠσσήθη· καὶ αὐτὸς τε Ἄστυάγης  
 ἐξωγρήθη, καὶ οὓς ἐξήγαγε τῶν Μήδων ἀπέβαλε.  
 Ἄστυάγῃ δὲ ὁ Κύρος, κακὸν οὐδὲν ἄλλο ποιήσας, εἶχε  
 παρ’ ἑαυτῷ ἐς ὃ ἐτελεύτησεν.

Οὕτω δὲ Κύρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσεν.

## IX. SOLON AND CROESUS.

(a) *Solon, the Athenian statesman and philosopher, visits Croesus, the rich king of Lydia, and admonishes him on the instability of fortune.*

Ἐκδημήσας ὁ Σόλων ἐς Σάρδις ἀφίκετο παρὰ Κροῖσον.  
 Ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ  
 Κροῖσου· μετὰ δὲ ἡμέρα τρίτῃ ἢ τετάρτῃ, κελείσαντος  
 Κροῖσου, τὸν Σόλωνα θεράποντες περι-ἦγον κατὰ τοῖς



Cyrus the Great, divinized. Persian Relief. Dieulafoy, *L'Art Antique de la Perse*. (P. 11.)



Arion on a Dolphin. Coin of Methymna in Lesbos. (P. 22.)



Gold coin, probably issued by Croesus. (P. 22.)



Phoenician Ship (5th Cent. B.C.) Coin of Sidon. (P. 22.)



Cleobis and Bito, Sarcophagus at Venice. *Arch.-Ep. Mittheilungen.* (P. 28.)



θησαυρούς, καὶ ἐπεδείκνυσαν πάντα ὄντα μεγάλα τε καὶ 5  
 ὄλβια. Θεασάμενον δὲ αὐτὸν πάντα ἤρετο ὁ Κροῖσος  
 τάδε· “Ξένε Ἀθηναίε, παρ’ ἡμᾶς περὶ σοῦ λόγος  
 ἀφίκται πολὺς, καὶ σοφίας ἔνεκα τῆς σῆς, καὶ πλάνης·  
 νῦν οὖν ἕμερος ἐπήλθέ με ἐπερωτᾶν εἴ τινα ἤδη πάντων  
 εἶδες ὀλβιώτατον.” Ὁ μὲν ἐλπίζων εἶναι ἀνθρώπων 10  
 ὀλβιώτατος ταῦτα ἐπ-ηρώτα· Σόλων δὲ, οὐδὲν ὑποθω-  
 πεύσας ἀλλὰ τῷ ὄντι χρησάμενος, λέγει· ὦ βασιλεῦ,  
 Τέλλον Ἀθηναῖον. Ἀποθανυμάσας δὲ Κροῖσος τὸ  
 λεχθὲν ἤρετο ἐπιστρεφῶς· Πῶς δὴ κρίνεις Τέλλον εἶναι  
 ὀλβιώτατον; Ὁ δὲ εἶπε· “Τέλλῳ τοῦτο μὲν παῖδες 15  
 ἦσαν καλοὶ τε καὶ ἀγαθοί, καὶ εἶδεν ἅπασιν αὐτοῖς τέκνα  
 ἐκγενόμενα, καὶ πάντα παραμείναντα· τοῦτο δὲ τελευτῇ  
 τοῦ βίου λαμπροτάτῃ ἐπ-εγένετο· γενομένης γὰρ Ἀθη-  
 ναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι,  
 βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε 20  
 κάλλιστα. Καὶ Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν αὐτὸν  
 ἥπερ ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

(b) *Story of Cleobis and Biton. The Gods' best reward.*

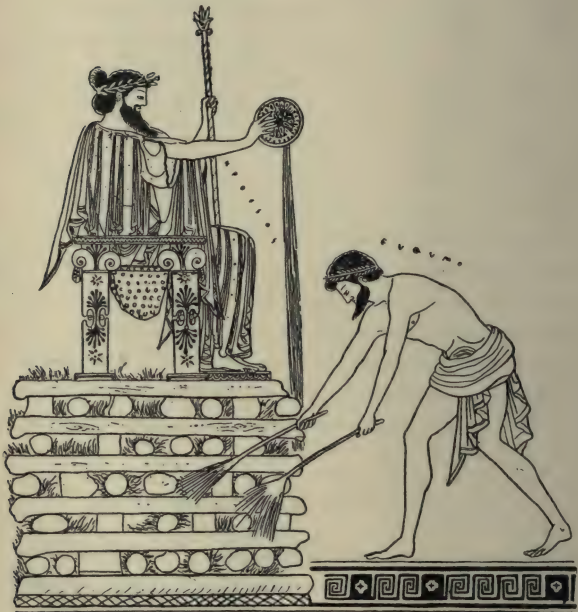
Ὡς δὲ τὰ κατὰ τὸν Τέλλον διηγήσατο ὁ Σόλων,  
 ἐπ-ηρώτα ὁ Κροῖσος τίνα δεύτερον μετ’ ἐκείνον ἴδοι, δοκῶν  
 πάννυ δευτερεῖα γούν οἶσσεσθαι. Ὁ δὲ εἶπε· “Κλέοβίν τε  
 καὶ Βίτωνα· τούτοις γὰρ, οὔσι γένος Ἀργείοις, βίος τε  
 ἀρκῶν ὑπ-ῆν, καὶ πρὸς τούτῳ, ῥώμη σώματος τοιάδε· 5  
 ἀθλοφόροι τε ἀμφοτέροι ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται  
 ὅδε ὁ λόγος· Οὔσης ἑορτῆς τῇ Ἡρᾷ ἔδει πάντως τὴν  
 μητέρα αὐτῶν ζεύγει κομισθῆναι ἐς τὸ ἱερόν· οἱ δὲ βοῦς

ἐκ τοῦ ἀγροῦ οὐ παρ-εγίγοντο ἐν ὥρᾳ. Οἱ δὲ νεανίαί,  
 10 ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην, εἶλκον τὴν ἄμαξαν,  
 ἐπὶ δὲ τῆς ἀμάξης ὤχεϊτο ἡ μήτηρ. Σταδίουσ δὲ πέντε  
 καὶ τεσσαράκοντα διακομίσαντες ἀφίκοντο ἐς τὸ ἱερόν·  
 ταῦτα δὲ ποιήσασιν αὐτοῖσ καὶ ὀφθείσι ὑπὸ τῆσ πανη-  
 γύρεωσ τελευτῆ τοῦ βίου ἀρίστη ἐπ-εγένετο· δι-έδειξέ τε  
 15 ἐν τούτοισ ὁ θεὸσ ὡσ ἄμεινον εἶη ἀνθρώπῳ τεθνάναι  
 μᾶλλον ἢ ζῆν. Ἀργεῖοι μὲν γὰρ περι-στάντεσ ἐμακάριζον  
 πῶν νεανίων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν  
 οἶων τέκνων ἐκίρησε· ἡ δὲ μήτηρ περιχαρῆσ οὔσα τῷ τε  
 ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον τοῦ ἀγάλματοσ ηὔχετο  
 20 τὴν θεὸν δοῦναι Κλέοβί τε καὶ Βίτωνι ὁ ἀνθρώπῳ τυχεῖν  
 ἄριστόν ἐστι. Μετὰ δὲ ταύτην τὴν εὐχὴν, ὡσ ἔθυσάν  
 τε καὶ εὐωχήθησαν, κατακοιμηθέντεσ ἐν αὐτῷ τῷ ἱερῷ οἱ  
 νεανίαί, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο.  
 Ἀργεῖοι δὲ εἰκόνασ αὐτῶν ποιησάμενοι, ἀνέθεσαν ἐσ  
 25 Δελφοῦσ, ὡσ ἀνδρῶν ἀρίστων γενομένων.”

(c) *Warning to Croesus, which he takes amiss.*

Σόλων μὲν δὴ εὐδαιμονίασ δευτερεῖα ἔνεμε τούτοισ·  
 Κροῖσοσ δὲ σπερχθεῖσ εἶπεν· “ὦ ξένε Ἀθηναῖε, ἡ δὲ  
 ἡμετέρα εὐδαιμονία οὔτω τοι ἀπέρριπται ἐσ τὸ μηδέν,  
 ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίουσ ἡμασ ἐποίησασ;” Ὁ δὲ  
 5 εἶπεν· “ὦ Κροῖσε, ἐπιστάμενόμ με τὸ θεῖον πᾶν φθονερόν  
 τε καὶ παραχῶδεσ ὄν ἐπερωτᾶσ ἀνθρωπείων πραγμάτων πέρι.  
 Ἐμοὶ δὲ σὺ καὶ πλουτεῖν μὲν μέγα φαίνει, καὶ βασιλεὺσ  
 ἄλλων εἶναι ἀνθρώπων· εὐδαίμονα δὲ οὔπω σε ἐγὼ λέγω,





Croesus on his Pyre. Vase in the Louvre.

*Mon. d. Inst.*, I., Pl. 54. (P. 25.)

πρὶν ἂν τελευτήσαντά σε καλῶς τὸν αἰῶνα πύθωμαι.  
 Σκοπεῖν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν πῆ 10  
 ἀπο-βήσεται· πολλοῖς γὰρ δὴ ὑποδείξας ὄλβον ὁ θεὸς  
 προρρίζους ἀν-έτρεψε.” Ταῦτα λέγων τῷ Κροίσῳ, οὐ  
 πως ἐχαρίζετο ὁ Σόλων· λόγον δὲ αὐτὸν ποιησάμενος  
 οὐδενὸς ἀποπέμπεται ὁ Κροῖσος, κάρτα δόξας ἀμαθῆ εἶναι,  
 ὃς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευτὴν παντὸς χρή- 15  
 ματος ὄραν ἐκέλευε.

(d) *Subsequent misfortunes of Croesus, who at length  
 acknowledges the wisdom of Solon's words.*

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβεν ἐκ θεοῦ νέμεσις  
 μεγάλη Κροῖσον· ὡς εἰκάσαι, ὅτι ἐνόμισεν ἑαυτὸν εἶναι  
 ἀνθρώπων ἀπάντων ὀλβιώτατον. Οἱ γὰρ Πέρσαι τὰς τε  
 Σάρδεις εἶλον, καὶ αὐτὸν Κροῖσον ἐξώγρησαν, ἄρξαντα  
 ἕτη τεσσαρακαίδεκα· λαβόντες δὲ αὐτὸν ἤγαγον παρὰ 5  
 Κῦρον. Ὁ δὲ συννήσας πυρὰν μεγάλην ἀνεβίβασεν ἐπ’  
 αὐτὴν τὸν Κροῖσόν τε ἐν πέδαις δεδεμένον, καὶ δις ἑπτὰ  
 Λυδῶν παρ’ αὐτὸν παῖδας. Τῷ δὲ Κροίσῳ, ἐστῶτι ἐπὶ  
 τῆς πυρᾶς, ἐσῆλθε, καὶ περ ἐν κακῷ ὄντι τοσοῦτῳ, τὸ  
 τοῦ Σόλωνος, ὡς εἶη σὺν θεῷ εἰρημένον, τὸ ‘Μηδένα εἶναι 10  
 τῶν ζώντων ὄλβιον.’ Ἀν-ενεγκάμενος δὲ καὶ ἀναστενάξας  
 ἐκ πολλῆς ἡσυχίας ἐς τρεῖς ὠνόμασε Σόλωνα· καὶ ὁ  
 Κῦρος ἀκούσας ἐκέλευσε τοὺς ἐρμηνέας ἐπ-έρεσθαι τὸν  
 Κροῖσον τίνα ἐπικαλοῖτο· καὶ οἱ προσελθόντες ἐπηρώ-  
 των. Κροῖσος δὲ τέως μὲν σιγὴν εἶχεν ἐρωτώμενος· 15  
 μετὰ δὲ ἔλεγεν ὡς ἔλθοι ποτὲ ὁ Σόλων, ὢν Ἀθηναῖος, καὶ  
 θεασάμενος πάντα τὸν ἑαυτοῦ ὄλβον ἀποφλαυρίσειε· καὶ

πάντα ἑαυτῷ ἀποβέβηκοι ἥπερ ἐκείνος εἶπεν, οὐδέν τι  
 μᾶλλον ἐς ἑαυτὸν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον καὶ  
 20 μάλιστα τοὺς παρ' ἑαυτοῖς ὀλβίους δοκοῦντας εἶναι.

(e) *Cyrus relents, and, with the assistance of Apollo, Croesus is saved from the flames.*

Ὁ μὲν Κροῖσος ταῦτα ἀφ-ηγείτο, τῆς δὲ πυρᾶς ἤδη  
 ἡμμένης ἐκάετο τὰ περιέσχατα. Καὶ ὁ Κῦρος, ἀκούσας  
 παρὰ τῶν ἑρμηνέων ἃ Κροῖσος εἶπε, μετα-γνούς τε καὶ  
 ἐννοήσας ὅτι καὶ αὐτὸς ἄνθρωπος ὢν ἄλλον ἄνθρωπον,  
 5 γενόμενον ἑαυτοῦ εὐδαιμονία οὐκ ἐλάττω, ζῶντα πυρὶ διδοίη,  
 ἐκέλευε σβεννύναι τὴν ταχίστην τὸ καόμενον πῦρ, καὶ  
 καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσον. Καὶ  
 οἱ πειρώμενοι οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.  
 Ἐνταῦθα Κροῖσος, μαθὼν τὴν Κύρου μετάγνωσιν, ἐπε-  
 10 βοήσατο τὸν Ἀπόλλωνα ἐπικαλούμενος παραστῆναι καὶ  
 ῥύσασθαι αὐτὸν ἐκ τοῦ πάροντος κακοῦ. Ὁ μὲν δακρύων  
 ἐπεκαλείτο τὸν θεόν· ἐκ δὲ αἰθρίας τε καὶ νηνεμίας  
 συν-έδραμεν ἐξαπίνης νέφη, καὶ χειμῶν τε κατ-ερράγη καὶ  
 ὕσεν ὕδατι λαβροτάτῳ, κατ-εσβέσθη τε ἡ πυρά.

#### X.—REVERENCE FOR SUPPLIANTS ENFORCED BY THE ORACLE.

Ὁ μὲν Πακτύης, δείσας τοὺς Πέρσας, ᾤχετο φεύγων  
 ἐς Κύμην· ὁ δὲ Μαζάρης ἔπεμπεν ἐς τὴν Κύμην ἀγγέ-  
 λους, ἐκδιδόναι κελεύων Πακτύην. Οἱ δὲ Κυμαῖοι





Copy of the Apollo of Branchidae. Bronze in the Louvre. (P 27.)



ἔγνωσαν συμβουλῆς πέρι ἐς θεὸν τὸν ἐν Βραγχίδαῖς  
 ἀναφέρειν. ἦν γὰρ αὐτόθι μαντεῖον ἐκ παλαιοῦ ἰδρυμένον, 5  
 ᾧ Ἰωνές τε πάντες καὶ Αἰολεῖς εἰώθεσαν χρῆσθαι.  
 Πέμψαντες οὖν οἱ Κυμαῖοι θεοπρόπους ἠρώτων “ ὁποῖόν  
 τι περὶ Πακτύην ποιούντες θεοῖς μέλλοιεν χαριεῖσθαι.”  
 Ἐπερωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο ἐκδιδόναι  
 Πακτύην τοῖς Πέρσαις. 10

Ταῦτα δὲ ὡς ἤκουσαν οἱ Κυμαῖοι ὠρμῶντο ἐκδιδόναι·  
 ὀρμωμένου δὲ τοῦ πλήθους, Ἄριστόδικος, ἀνὴρ τῶν  
 ἀστῶν δόκιμος, ἔσχε μὴ ποιῆσαι ταῦτα τοὺς Κυμαίους,  
 ἀπιστῶν τε τῷ χρησμῷ, καὶ δοκῶν τοὺς θεοπρόπους οὐ  
 λέγειν ἀληθῶς· ἐς ὃ, τὸ δεύτερον περὶ Πακτύου ἐπερησό- 15  
 μνοι, ἦσαν ἄλλοι θεοπρόποι ὧν καὶ Ἄριστόδικος ἦν.

Ἄφικομένων δὲ αὐτῶν ἐς Βραγχίδα, ἐχρηστηριάζετο  
 ἐκ πάντων Ἄριστόδικος ἐπερωτῶν τάδε. “ Ὠναξ, ἦλθε  
 παρ’ ἡμᾶς ἰκέτης Πακτύης ὁ Λυδὸς, φεύγων θάνατον  
 βίαιον πρὸς Περσῶν· οἱ δέ μιν ἐξαιτοῦνται προ-εῖναι 20  
 Κυμαίους κελεύοντες. Ἡμεῖς δὲ, δειμαίνοντες τὴν  
 Περσῶν δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν  
 ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σοῦ ἡμῖν δηλωθῇ ἀκριβῶς  
 ὁπότερα ποιῶμεν.”

Ὁ μὲν ταῦτα ἐπηρώτα· ὁ δὲ θεὸς αὖθις τὸν αὐτὸν 25  
 χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι Πακτύην τοῖς Πέρσαις.  
 Πρὸς ταῦτα ὁ Ἄριστόδικος ἐκ προνοίας ἐποίει τάδε·  
 περι-ῖὼν τὸν νεὼν κύκλῳ ἐξ-ἤρει τοὺς στρουθοὺς, καὶ  
 ἄλλα ὅσα ἦν νεοσοσευμένα ὀρνίθων γένη ἐν τῷ νεῷ.  
 Ποιούντος δὲ αὐτοῦ ταῦτα, φωνὴ ἐκ τοῦ ἀδύτου ἐγένετο 30  
 λέγουσα τάδε· “ Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾶς

ποιεῖν; τοὺς ἰκέτας μου ἐκ τοῦ νεῶ κεραΐζεις;” Ἀριστόδικος δὲ οὐκ ἀπορήσας πρὸς ταῦτα εἶπεν· “Ὡναξ, αὐτὸς μὲν οὕτω τοῖς ἰκέταις βοηθεῖς, Κυμαίους δὲ κελεύεις τὸν  
 35 ἰκέτην ἐκδιδόναι.” Ὁ δὲ θεὸς αὐθις ἠμείψατο τοῖσδε·  
 “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θᾶσσον ἀπόλησθε·  
 ὡς μὴ τὸ λοιπὸν περὶ ἰκετῶν ἐκδόσεως ἔλθητε ἐπὶ τὸ  
 χρηστήριον.”

## XI.—A. FIRST CAPTURE OF BABYLON.

*Cyrus, during the Feast of Belshazzar, captures Babylon by draining off the Euphrates into a disused lake which had been excavated above the city by Queen Nitocris.*

Ὁ Κῦρος ἤλαυνεν ἐπὶ τὴν Βαβυλῶνα· οἱ δὲ Βαβυλώνιοι ἐκ-στρατευσάμενοι ἔμενον αὐτόν. Ἐπεὶ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλεως, συν-έβαλόν τε οἱ Βαβυλώνιοι καὶ ἠσσηθέντες τῇ μάχῃ κατ-ειλήθησαν ἐς τὸ ἄστυ, ἧ  
 5 εἶχον σιτία ἐτῶν κάρτα πολλῶν.

Ἐνταῦθα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα, Κῦρος δὲ ἀπορίαις ἐν-είχετο. Τέλος δὲ ἐποίησε τοιόνδε· τάξας τὴν στρατίαν ἧ ὁ ποταμὸς ἐς τὴν πόλιν ἐσβάλλει, καὶ αὐθις ὀπισθε τῆς πόλεως τάξας ἐτέρους, ἧ ἐξίεισιν ἐκ  
 10 τῆς πόλεως ὁ ποταμὸς, προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ρεῖθρον ἴδωσι γενόμενον, ἐσίεναι ταυτῇ ἐς τὴν πόλιν. Οὕτω τε δὴ τάξας καὶ παραινέσας ἀπήλαυνεν αὐτὸς σὺν τῷ ἀχρείῳ τοῦ στρατοῦ. Ἀφικόμενος δὲ ἐπὶ τὴν λίμνην, οὐσαν ἔλος, τὸν ποταμὸν διώρυχι ἐσαγαγὼν, τὸ ἀρχαῖον

ῥείθρον διαβατὸν εἶναι ἐποίησεν, ὑπονοστήσαντος τοῦ 15  
ποταμοῦ. Γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι οἷ  
περ τεταγμένοι ἦσαν ἐπ' αὐτῷ τούτῳ, ὑπο-νεοστηκότος  
τοῦ Εὐφράτου ποταμοῦ ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα,  
κατὰ τὸ ῥείθρον ἐσ-ῆσαν ἐς τὴν Βαβυλῶνα.

Εἰ μὲν νυν προ-επύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ 20  
ἐκ τοῦ Κύρου ποιούμενον, περιιδόντες τοὺς Πέρσας  
ἐσελθεῖν ἐς τὴν πόλιν διέφθειραν ἂν κάκιστα· κατα-  
κλείσαντες γὰρ πάσας τὰς πυλίδας τὰς ἐς τὸν ποταμὸν  
ἀγούσας, καὶ αὐτοὶ ἐπὶ τὰς αἰμασίας ἀναβάντες τὰς παρὰ  
τὰ τοῦ ποταμοῦ χεῖλη ἐληλαμένας, ἔλαβον ἂν αὐτοὺς ὡς 25  
ἐν κύρτῃ. Νῦν δὲ ἐξ ἀπροσδοκίτου σφι παρ-έστησαν οἱ  
Πέρσαι. Ὑπὸ δὲ μεγέθους τῆς πόλεως, τῶν περὶ τὰ  
ἔσχατα τῆς πόλεως ἐαλωκότων, οἱ τὸ μέσον οἰκοῦντες τῆς  
Βαβυλῶνος οὐκ ἐμάνθανον ταῦτα, ἀλλὰ (ἔτυχε γὰρ οὔσα  
ἐορτῇ) ἐχόρευόν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείαις 30  
ἦσαν, ἐς ὃ δὴ καὶ τὸ ἀληθὲς ἐπύθοντο.

## B. SECOND CAPTURE OF BABYLON.

### § 1. *Serious revolt of the Babylonians from Darius.*

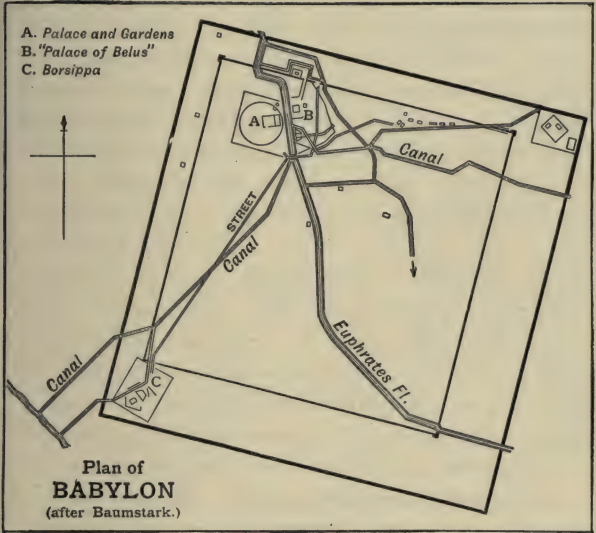
Ἀπ-έστησαν οἱ Βαβυλώνιοι κάρτ' εἶ παρ-εσκενασμένοι  
ἐπεὶ δὲ ἀπέστησαν ἐποίησαν τοιόνδε· τὰς μητέρας  
ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξ-ηρεῖτο, ἣν ἐβού-  
λετο, ἐκ τῶν ἑαυτοῦ οἰκίων· τὰς δὲ λοιπὰς ἀπάσας  
συναγάγοντες ἀπ-έπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν 5  
ἐξηρεῖτο. Ἀπέπνιξαν δὲ αὐτὰς ἵνα μὴ σφῶν τὸν σίτον  
ἀναισιμώσωσι.

Πυθόμενος δὲ ταῦτα ὁ Δαρείος, καὶ συλλέξας ἅπασαν  
 τὴν ἑαυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς. Ἐπελάσας  
 10 δὲ ἐπὶ τὴν πόλιν, ἐπολιόρκει τοὺς Βαβυλωνίους φροντί-  
 ζοντας οὐδὲν τῆς πολιορκίας· ἀναβαίνοντες γὰρ ἐπὶ  
 τοὺς προμαχεῶνας τοῦ τείχους κατωρχοῦντο καὶ κατέ-  
 σκωπτον Δαρείον καὶ τὴν στρατίαν αὐτοῦ. Καί τις αὐτῶν  
 εἶπε τοῦτο τὸ ἔπος· “Τί καθῆσθε ἐνταῦθα, ὦ Πέρσαι,  
 15 ἄλλ' οὐκ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμᾶς, ἐπὶ  
 ἡμίονοι τέκωσι.” Τοῦτο εἶπε Βαβυλωνίων τις οὐδαμῶς  
 ἐλπίζων ἂν ἡμίονον τεκείν.

Ἐπτα δὲ μηνῶν καὶ ἑνιαυτοῦ δι-εληλυθότος ἤδη, ὁ  
 Δαρείος τε ἤσχαλλε καὶ ἡ στρατιὰ πᾶσα, οὐ δυνατὴ οὔσα  
 20 ἐλείν τοὺς Βαβυλωνίους. Καί τοι πάντα σοφίσματα καὶ  
 πάσας μηχανὰς ἐπεποιήκειν ἐς αὐτοὺς Δαρείος· ἀλλ' οὐδ'  
 ὡς ἐδύνατο ἐλείν αὐτούς, ἄλλοισί τε σοφίσμασι πειρασά-  
 μενος, καὶ δὴ καὶ τούτῳ ᾧ Κῦρος εἶλεν αὐτούς. Δεινῶς  
 γὰρ ἦσαν ἐν φυλακαῖς οἱ Βαβυλώνιοι, οὐδὲ σφᾶς οἶός τ'  
 25 ἦν ἐλείν.

§ 2. *Zopyrus, encouraged by an omen, determines to deceive the Babylonians by feigning desertion, after first mutilating himself.*

Ἐνταῦθα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου ἐγένετο  
 τέρας τόδε· τῶν σιτοφόρων ἡμίονων αὐτοῦ μία ἔτεκεν.  
 Ὡς δὲ ἐξ-ηγγέλη αὐτῆ, καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ  
 Ζώπυρος εἶδε τὸ βρέφος, ἀπειπὼν τοῖς ἰδοῦσι μηδενὶ  
 5 φράζειν τὸ γεγονός, ἐβουλεύετο. Καὶ πρὸς τὰ του  
 Βαβυλωνίου ῥήματα ἐδόκει Ζωπύρῳ εἶναι ἀλώσιμος ἢ



Walker & Cockerell sc.

Plan of Babylon. (P. 30.)



Βαβυλών· σὺν γὰρ θεῷ ἐκείνόν τε εἰπεῖν ἐνόμισε, καὶ τὴν ἡμίονον ἑαυτοῦ τεκεῖν.

Ὡς δὲ αὐτῷ ἐδόκει μόρσιμον εἶναι ἤδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρείῳ ἀπεπυθάνετο εἰ περὶ 10 πολλοῦ ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. Πυθόμενος δὲ ὡς πολλοῦ τιμῶτο, ἐβουλεύετο ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑαυτοῦ τὸ ἔργον ἔσται. "Ἄλλως νυν οὐκ ἐφράζετο δυνατὸς εἶναι ὑποχειρίαν αὐτὴν ποιῆσαι, εἰ μὴ ἑαυτὸν λωβησάμενος αὐτομολήσειεν ἐς αὐτούς. Ἐνταῦθα, 15 ἐν ἐλαφρῷ ποιησάμενος, ἑαυτὸν λωβᾶται λώβην ἀνήκεστον· ἀποταμὼν γὰρ ἑαυτοῦ τὴν ρίνα καὶ τὰ ὄτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας ἑαυτὸν ἤλθε παρὰ Δαρείον.

Δαρείος δὲ κάρτα βαρέως ἠνεγκεν ἰδὼν ἄνδρα δοκιμώ- 20 τατον λελωβημένον. "Ἐκ τε τοῦ θρόνου ἀναπηδήσας ἀν-εβόησέ τε καὶ ἤρετό μιν ὅστις εἶη ὁ λωβησάμενος. Ὁ δὲ εἶπεν· "Οὐκ ἔστιν οὗτος ἀνὴρ (ὅτι μὴ σύ) ᾧ ἔστι δύναμις τοσαύτη ἔμε δὴ ὦδε διαθεῖναι· οὐδέ τις ἀλλοτρίων, ᾧ βασιλεῦ, τάδε εἴργασται, ἀλλ' αὐτὸς ἐγὼ ἑμαυτόν, 25 δεινόν τι ποιούμενος Ἀσσυρίους Πέρσαις καταγελᾶν."

Ὁ δὲ ἡμίβετο· "Ὡ σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ ὄνομα τὸ κάλλιστον ἔθου, φὰς διὰ τοὺς πολιορκουμένους σαυτὸν ἀνηκέστως διαθεῖναι. Τί δὲ, ᾧ μάταιε, λελωβημένον σοῦ θᾶσσον οἱ πολέμοιοι παραστήσονται; 30 Πῶς οὐκ ἐξ-έπλευσας τῶν φρενῶν σαυτὸν διαφθείρας;"

Ὁ δὲ εἶπεν· "Εἰ μὲν τοι ὑπερ-έθηκά σοι ἃ ἡμελλον ποιήσειν, οὐκ ἂν με περι-είδες· νῦν δὲ ἐπ' ἑμαυτοῦ

35 βαλόμενος ἔπραξα. Ἦδη οὖν, ἐὰν μὴ τῶν σῶν δεήσῃ, αἰρήσομεν Βαβυλῶνα.

§ 3. *Zopyrus discloses the plan by which he hopes to effect the capture of Babylon.*

Ἐγὼ μὲν γὰρ, ὡς ἔχω, αὐτομολήσω ἐς τὸ τεῖχος καὶ φήσω πρὸς αὐτοὺς ὡς ὑπὸ σοῦ τάδε ἔπαθον· καὶ δοκῶ, πείσας αὐτοὺς ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιᾶς Σὺ δὲ τῇ δεκάτῃ ἡμέρᾳ χιλίους τάξον κατὰ τὰς Σεμι-  
 5 ράμεως καλουμένας πύλας· αὐθις δὲ τῇ ἐβδόμῃ καὶ δεκάτῃ ἡμέρᾳ ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλουμένας πύλας· μετὰ δὲ ταῦτα διαλιπὼν εἴκοσιν ἡμέρας, ἔπειτα ἄλλους κάθισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλουμένας πύλας, τετρακισχιλίους. Ἐχόν-  
 10 των δὲ μήτε οἱ πρότεροι ὄπλα, μήθ' οὔτοι, πλὴν ἐγχειριδίων. Μετὰ δὲ τὴν εἴκοστὴν ἡμέραν εὐθέως τὴν μὲν ἄλλην στρατιὰν κέλευσον περίξ προσβάλλειν πρὸς τὸ τεῖχος. Πέρσας δὲ μοι τάξον κατὰ τε τὰς Βηλίδας καλουμένας καὶ Κισσίας πύλας. Ὡς γὰρ ἐγὼ δοκῶ, ἐμοῦ  
 15 μεγάλα ἔργα ἀπο-δειξαμένου, τά τε ἄλλα ἐπιτρέψονται ἐμοὶ Βαβυλώνιοι, καὶ δὴ καὶ τῶν πυλῶν τὰς βαλανάγρας. Τὸ δὲ ἐντεῦθεν ἐμοί τε καὶ Πέρσαις μελήσει ἃ δεῖ ποιεῖν.

§ 4. *The Babylonians receive Zopyrus, who pretends that he will reveal to them all Darius' plans of attack. Elated by his apparent successes over the Persian troops, they invest him with the chief command, and he is thus enabled to betray the gates to the Persians.*

Ταῦτα ἐντειλάμενος, ἦει ἐπὶ τὰς πύλας, ἐπιστρεφόμενος ὡς δὴ ἀληθῶς αὐτόμολος. Ὅρωντες δὲ ἀπὸ τῶν πύργων



οἱ κατὰ τοῦτο τεταγμένοι, κατ-έτρεχον κάτω, καὶ ὀλίγον  
 τι παρακλίναντες τὴν ἑτέραν πύλην ἠρώτων τίς τε εἶη  
 καὶ ὅτου δεόμενος ἦκοι ; Ὁ δὲ αὐτοῖς ἠγόρευεν ὡς εἶη τε 5  
 Ζώπυρος καὶ αὐτομολοίη ἐς ἐκείνους. Ἦγον δὴ μιν οἱ  
 πυλωροί, ταῦτα ὡς ἤκουσαν, ἐπὶ τὰ κοινὰ τὰ τῶν  
 Βαβυλωνίων, καταστὰς δ' ἐπ' αὐτὰ κατ-φκτίζετο, φὰς ὑπὸ  
 Δαρείου πεπονθέναι ἃ ἐπεπόνθειν ὑφ' ἑαυτοῦ, παθεῖν δὲ  
 ταῦτα διότι συμβουλεύσειεν αὐτῷ ἀπαν-ιστάναι τὴν 10  
 στρατιὰν, ἐπεὶ δὴ οὐδεὶς πόρος φαίνοιτο τῆς ἀλώσεως.  
 “Νῦν τε,” ἔφη λέγων, “ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἦκω  
 μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιᾷ καὶ Πέρσαις  
 μέγιστον κακόν· οὐ γὰρ δὴ ἐμέ γε ὦδε λωβησάμενος  
 καταπροίξεται· ἐπίσταμαι δὲ αὐτοῦ πάσας τὰς διεξόδους 15  
 τῶν βουλευμάτων.”

Τοιαῦτα ἔλεγεν· οἱ δὲ Βαβυλώνιοι ὀρώντες ἄνδρα  
 τὸν ἐν Πέρσαις δοκιμώτατον ῥινός τε καὶ ὄτων ἔστερη-  
 μένον, μᾶστιξί τε καὶ αἵματι ἀνα-πεφυρμένον, πάνυ  
 ἐλπίσαντες λέγειν αὐτὸν ἀληθῆ καὶ ἦκειν ἑαυτοῖς 20  
 σύμμαχον, ἐπιτρέπεσθαι ἔτοιμοι ἦσαν πάντα ὧν ἐδεῖτο·  
 ἐδεῖτο δὲ στρατιᾶς.

Ὁ δὲ ἐπεὶ αὐτῶν τοῦτο παρέλαβεν, ἐποίησεν ἃ περ Δαρείῳ  
 συν-εθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρᾳ τὴν τῶν  
 Βαβυλωνίων στρατιὰν καὶ κυκλωσάμενος τοὺς χιλίους, 25  
 οὓς πρώτους ἐν-ετείλατο Δαρείῳ τάξαι, τούτους κατε-  
 φόνευσε. Μαθόντες δὲ μιν οἱ Βαβυλώνιοι ὁμοῖα τοῖς  
 ἔπεσι τὰ ἔργα παρεχόμενον, πάνυ περιχαρεῖς ὄντες, πᾶν  
 δὴ ἔτοιμοι ἦσαν ὑπηρετεῖν. Ὁ δὲ διαλιπὼν ἡμέρας τὰς  
 συγκειμένας, αὐθις ἐπ-ελεξάμενός τινας τῶν Βαβυλωνίων 30

ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς  
 δισχιλίους. Ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυ-  
 λῶνιοι πάντες Ζώπυρον εἶχον ἐν στόμασιν αἰνοῦντες.  
 Ὁ δὲ αὐθις διαλιπὼν τὰς συγκειμένας ἡμέρας ἐξήγαγεν  
 35 ἐς τὸ προ-ειρημένον, καὶ κυκλωσάμενος κατ-εφόνευσε τοὺς  
 τετρακισχιλίους. Ὡς δὲ καὶ τοῦτο κατείργαστο, πάντα  
 δὴ ἦν ἐν τοῖς Βαβυλωνίοις Ζώπυρος, καὶ στρατάρχης τε  
 οὗτος καὶ τειχοφύλαξ ἀπ-εδέδεικτο.

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιουμένου  
 40 πέριξ τὸ τείχος, ἐνταῦθα δὴ πάντα τὸν δόλον ὁ Ζώπυρος  
 ἐξ-έφαινε· οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες ἐπὶ τὸ  
 τείχος ἠμύνοντο τὴν Δαρείου στρατιὰν προσβάλλουσαν,  
 ὁ δὲ Ζώπυρος τὰς τε Κισσίας καὶ Βηλίδας καλουμένας  
 πύλας ἀναπετάσας ἐσ-ἤκε τοὺς Πέρσας ἐς τὸ τείχος.  
 45 Τῶν δὲ Βαβυλωνίων, οἳ μὲν εἶδον τὸ ποιηθέν, οὗτοι ἔφευγον  
 ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱερόν· οἳ δὲ οὐκ εἶδον, ἔμενον  
 ἐν τῇ ἑαυτοῦ τάξει ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον  
 προ-δεδομένοι.

§ 5. *Punishment inflicted on the Babylonians, and  
 honours heaped upon Zopyrus.*

Βαβυλῶν μὲν νυν οὕτω τὸ δεύτερον ἠρέθη. Δαρεῖος δὲ  
 ἐπεὶ ἐκράτησε τῶν Βαβυλωνίων, τὸ μὲν τείχος περι-εἶλε,  
 καὶ τὰς πύλας πάσας ἀπ-έσπασε· (τὸ γὰρ πρότερον ἔλων  
 Κύρος τὴν Βαβυλῶνα ἐποίησε τούτων οὐδέτερον). Τῶν  
 5 δὲ ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀν-  
 εσκολόπισε, τοῖς δὲ λοιποῖς Βαβυλωνίοις ἀπ-έδωκε τὴν  
 πόλιν οἰκείν.

Ζωπύρου δὲ ἀγαθουργίαν οὐδεὶς Περσῶν ὑπερ-εβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μόνος· (τούτῳ γὰρ οὐδεὶς 10 Περσῶν ἠξίωσε πῶ ἑαυτὸν συμβαλεῖν). Πολλάκις δὲ Δαρείον λέγεται γνώμην τήνδε ἀποδείξασθαι, ὡς βούλοιο ἂν Ζῶπυρον εἶναι ἀπαθῆ τῆς αἰκίας μᾶλλον ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ οὔσῃ προσγενέσθαι. Ἐτίμησε δὲ αὐτὸν 15 μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ἅ Πέρσαις ἔστι τιμιώτατα, καὶ τὴν Βαβυλῶνά οἱ ἔδωκεν ἀτελῆ νέμεσθαι μέχρι τῆς ἐκείνου ζωῆς, καὶ ἄλλα πολλὰ ἐπ-έδωκε.

## XII. A REBUFF TO DARIUS FOR DISTURBING THE TOMB OF NITOCRIS, QUEEN OF BABYLON.

Νίτωκρις ἢ τῆς Βαβυλῶνος βασίλεια ἀπάτην τοιάνδε τινα ἐμηχανήσατο· ὑπὲρ τῶν μάλιστα λεωφόρων πυλῶν τοῦ ἄστεως τάφον ἑαυτῇ κατ-εσκευάσατο μετέωρον, ἐπι-πολῆς αὐτῶν τῶν πυλῶν· ἐν-εκόλαψε δὲ ἐς τὸν τάφον γράμματα λέγοντα τάδε·

“Ἦν τις τῶν ἐμοῦ ὕστερον γιγνομένων Βαβυλῶνος βασιλέων σπανίσῃ χρημάτων, ἀνοίξας τὸν τάφον λαβέτω ὅποσα βούλεται χρήματα· μὴ μέντοι γε, μὴ σπανίσας γε, ἄλλως ἀνοίξῃ· οὐ γὰρ ἄμεινον.”

Οὗτος ὁ τάφος ἦν ἀκίνητος, μέχρι οὗ ἐς Δαρείον 10 περι-ῆλθεν ἡ βασιλεία. Δαρείῳ δὲ καὶ δεινὸν ἐδόκει εἶναι ταῖς πύλαις ταύταις μηδὲν χρῆσθαι, καὶ χρημάτων κειμένων, καὶ αὐτῶν τῶν χρημάτων ἐπικαλουμένων, μὴ

οὐ λαβεῖν αὐτά. (Ταῖς δὲ πύλαις ταύταις οὐδὲν ἐχρήτο,  
 15 τοῦδε ἕνεκα, ὅτι ὑπὲρ κεφαλῆς αὐτῶ ἐγίγνετο ἂν ὁ νεκρὸς  
 διεξελαύνοντι.) Ἀνοίξας δὲ τὸν τάφον ἠῦρε χρήματα  
 μὲν οὐ, τὸν δὲ νεκρὸν, καὶ γράμματα λέγοντα τάδε· Εἰ μὴ  
 ἄπληστός τε ἦσθα χρημάτων, καὶ αἰσχροκερδῆς, οὐκ ἂν  
 νεκρῶν θήκας ἀνέφυγες.

### XIII. THE BABYLONIAN WIFE-MARKET.

*The beautiful women are sold to the highest bidder ; the plain  
 or deformed are given to those who will accept the lowest  
 compensation for a poor match.*

Κατὰ κώμας ἐκάστας ἅπαξ τοῦ ἔτους ἐποιεῖτο τάδε·  
 ὡς ἂν αἱ παρθένοι γίγνοιτο γάμων ὠραῖαι, ταύτας ὅπως  
 συναγάγοιεν πάσας ἐς ἓν χωρίον ἐσ-ἦγον ἀθρόας· περίξ δὲ  
 αὐτὰς ἴστατο ὄμιλος ἀνδρῶν, κῆρυξ δὲ ἀν-ίστας κατὰ μίαν  
 5 ἐκάστην ἐπώλει πρῶτον μὲν τὴν εὐειδεστάτην ἐκ πασῶν·  
 ἔπειτα δὲ, ὅπως αὕτη εὐροῦσα πολὺν χρυσίον πραθείη,  
 ἄλλην ἀν-εκήρυσσεν ἢ μετ' ἐκείνην ἦν εὐειδεστάτη·  
 ἐπωλοῦντο δὲ ἐπὶ συνοικίῃσι. Ὅσοι μὲν δὴ εὐδαίμονες  
 τῶν Βαβυλωνίων ἦσαν ἐπίγαμοι, οὗτοι ὑπερβάλλοντες  
 10 ἀλλήλους ἐξωνοῦντο τὰς καλλιστευούσας· ὅσοι δὲ τοῦ  
 δήμου ἐπίγαμοι ἦσαν, εἶδους χρηστοῦ οὐ δεόμενοι, χρή-  
 ματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. Ὡς γὰρ  
 δὴ διεξ-έλθοι ὁ κῆρυξ πωλῶν τὰς εὐειδεστάτας τῶν  
 παρθένων, ἀν-ίστη ἂν τὴν ἀμορφεστάτην ἢ ἔμπηρόν τινα,  
 15 καὶ ἀνεκήρυσσεν· ὅστις δὲ ἐθέλοι ἐλάχιστον χρυσίον

λαβὼν συνοικεῖν αὐτῇ, τούτῳ προσ-εκέιτο ἡ παρθένος. Καὶ οὕτως αἱ εὐμορφοὶ τὰς ἀμόρφους καὶ ἐμπήρους ἐξ-εδίδουσαν.

Ἐκδοῦναι δὲ τὴν ἑαυτοῦ θυγατέρα ᾧ τινι βούλοιο ἕκαστος οὐκ ἐξῆν.

20

#### XIV. TWO STORIES OF THE ALCMAEONID FAMILY.

(a) *How Alcmaeon, the founder of the family, was enriched by Croesus.*

Οἱ Ἀλκμαιωνίδαι ἦσαν μὲν καὶ πάλαι λαμπροὶ ἐν ταῖς Ἀθήναις, ἀπὸ δὲ Ἀλκμαίωνος καὶ αὔθις Μεγακλοῦς ἐγένοντο καὶ κάρτα λαμπροί. Ὁ γὰρ Ἀλκμαίων συμπράκτωρ ἐγίγνετο τοῖς ἐκ Σάρδεων Λυδοῖς παρὰ Κροίσου ἀφικνουμένοις, καὶ συν-ελάμβανε προθύμως· καὶ 5 Κροῖσος πυθόμενος ταῦτα μεταπέμπεται αὐτὸν ἐς Σάρδεις. Ἀφικόμενον δὲ δωρεῖται χρυσῷ τοσοῦτῳ ὅσον ἂν δύνηται τῷ ἑαυτοῦ σώματι ἐξ-ενέγκεσθαι ἐσάπαξ.

Ὁ δὲ Ἀλκμαίων ἐνδὺς χιτῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος τοῦ χιτῶνος, καὶ κοθόρνους οὓς 10 ἠύρισκεν εὐρυτάτους ὄντας ὑποδησάμενος, ἦει ἐς τὸν θησαυρόν.

Ἐσπεσὼν δὲ ἐς σῶρον ψήγματος πρῶτον μὲν παρ-έσαξε παρὰ τὰς κνήμας ὅσον τοῦ χρυσοῦ ἐχώρουν οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ χρυσοῦ, καὶ 15 ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος, καὶ ἄλλο λαβὼν ἐς τὸ στόμα, ἐξ-ῆει ἐκ τοῦ θησαυροῦ ἔλκων

μὲν μόγις τοὺς κοθόρνους, παντὶ δέ τινι εἰκὼς μᾶλλον ἢ  
 ἀνθρώπῳ· τό τε γὰρ στόμα ἐβέβυστο καὶ πάντα ἐξ-  
 20 ὠγκωτο. Ἰδόντα δὲ τὸν Κροῖσον γέλωσ ἐσῆλθε, καὶ  
 οἱ πάντα τε ἐκείνα δίδωσι, καὶ προσέτι ἕτερα οὐκ  
 ἐλάσσω ἐκείνων.

(b). *How Megacles, son of Alcmaeon, was chosen by Cleisthenes, tyrant of Sicyon, as the best match in all Greece for his daughter.*

Κλεισθένει τῷ Σικυωνίῳ τυράνῳ γίνεται θυγάτηρ, ἣ  
 ὄνομα ἦν Ἀγαρίστη. Ταύτην ἠθέλησεν, Ἑλλήνων  
 ἀπάντων ἐξευρῶν τὸν ἄριστον, τούτῳ γυναῖκα προσθεῖναι.  
 Ὀλυμπίων οὖν ὄντων ὁ Κλεισθένης, νικῶν ἐν αὐτοῖς  
 5 τεθρίπῳ, κήρυγμα τοῦτο ἐποιήσατο· “ὅστις Ἑλλήνων  
 ἑαυτὸν ἀξιοῖ Κλεισθένους γαμβρὸς γενέσθαι, ἡκέτω ἐς  
 Σικυῶνα, ὡς κυρώσοντος Κλεισθένους τὸν γάμον ἐν  
 ἐνιαυτῷ.”

Ἐνταῦθα ὅσοι τῶν Ἑλλήνων ἦσαν ἑαυτοῖς τε καὶ  
 10 πᾶτρα ἐξωγκωμένοι ἐφοίτων μνηστήρες· ἐκ δὲ Ἀθηνῶν  
 ἀφίκοντο Μεγακλῆς τε ὁ Ἀλκμαίωνος, τοῦ παρὰ Κροῖσον  
 ἀφικομένου, καὶ Ἴπποκλείδης Τισάνδρου πλούτῳ καὶ  
 εἶδει τῶν ἄλλων Ἀθηναίων προφέρων. Ἀφικομένων δὲ  
 τούτων ὁ Κλεισθένης πρῶτον μὲν τὰς πάτρας τε αὐτῶν  
 15 ἀν-επύθετο καὶ γένος ἐκάστου· μετὰ δὲ κατέχων ἐνιαυτὸν  
 δι-επειράτο αὐτῶν τῆς τε ἀνδραγαθίας καὶ τῆς ὀργῆς καὶ  
 παιδεύσεώς τε καὶ τρόπου· καὶ ἅμα ἐξένιξεν αὐτοὺς  
 μεγαλοπρεπῶς.

Καὶ δὴ πού μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ  
 20 ἀπ' Ἀθηνῶν ἀφιγμένοι· καὶ τούτων μᾶλλον Ἴπποκλείδης





Fancy Dancing.

*Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1881. (P. 39.)*



Flute Playing.

*Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1881. (P. 39.)*



ὁ Τισάνδρου. Ὡς δὲ ἡ κυρία ἡμέρα ἐγίγνετο τῆς κατακλίσεως τοῦ γάμου, θύσας βοῦς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτούς τε τοὺς μνηστῆρας καὶ Σικωνίους πάντας. Ὡς δὲ ἐδείπνησαν, οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ μουσικῆ· προϊούσης δὲ τῆς πόσεως ὁ Ἴπποκλείδης, πολὺ κατέχων 25 τοὺς ἄλλους, ἐκέλευσε τὸν αὐλητὴν αὐλῆσαι αὐτῷ ἐμμέλειαν, πειθομένον δὲ τοῦ αὐλητοῦ ὤρχησατο.

Καί πως ἑαυτῷ μὲν ἀρεστῶς ὤρχεῖτο· ὁ δὲ Κλεισθένης ὀρῶν ὄλον τὸ πρᾶγμα ὑπόπτει. Μετὰ δὲ ὁ Ἴπποκλείδης ἐκέλευσέ τινα τράπεζαν ἐσ-ενεγκεῖν, ἐσελθούσης δὲ τῆς 30 τραπέζης πρῶτον μὲν ἐπ' αὐτῆς ὤρχησατο Λακωνικὰ καὶ Ἀττικὰ σχημάτια, ἔπειτα δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσιν ἐχειρονόμησε. Κλεισθένης δὲ τὸ μὲν πρῶτον ὀρχουμένου αὐτοῦ, ἀποστρυγῶν γαμβρὸν ἂν γενέσθαι ἑαυτῷ Ἴπποκλείδῃ διὰ τὴν τε ὄρχησιν καὶ 35 τὴν ἀναίδειαν, κατεῖχεν ἑαυτὸν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὡς δὲ εἶδε τοῖς σκέλεσι χειρονομήσαντα οὐκέτι κατέχειν δυνάμενος εἶπεν· “ὦ παῖ Τισάνδρου, ἀπ-ὠρχήσω γε μὴν τὸν γάμον.” Ὁ δὲ Ἴπποκλείδης ὑπολαβὼν εἶπεν· “Οὐ φροντὶς Ἴπποκλείδῃ.” 40

*The final choice falls upon Megacles, the other suitors  
being courteously dismissed*

Ὁ δὲ Κλεισθένης σιγὴν ποιησάμενος ἔλεξεν ἐς μέσον τάδε· “Ἄνδρες παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ καὶ πάντας ὑμᾶς ἐπαινῶ, καὶ πᾶσιν ὑμῖν, εἰ οἶόν τε εἴη, χαριζοίμην ἂν, μήτε ἓνα ὑμῶν ἐξαίρετον ἀποκρίνων, μήτε τοὺς λοιποὺς ἀποδοκιμάζων. Ἄλλ', οὐ γὰρ οἶός τ' εἰμὶ 45

μίας περὶ παρθένου βουλεύων πᾶσι κατὰ νοῦν ποιεῖν, τοῖς μὲν ὑμῶν ἀπελαυνομένοις τοῦδε τοῦ γάμου τάλαντον ἀργυρίου ἐκάστῳ δωρεὰν δίδωμι, τῷ δὲ Μεγακλεῖ τῷ Ἀλκμαίωνος ἐγγυῶ παῖδα τὴν ἐμὴν Ἀγαρίστην.”

## XV. EXPLORATION OF CENTRAL AND SOUTHERN AFRICA.

### A. THE PIGMIES.

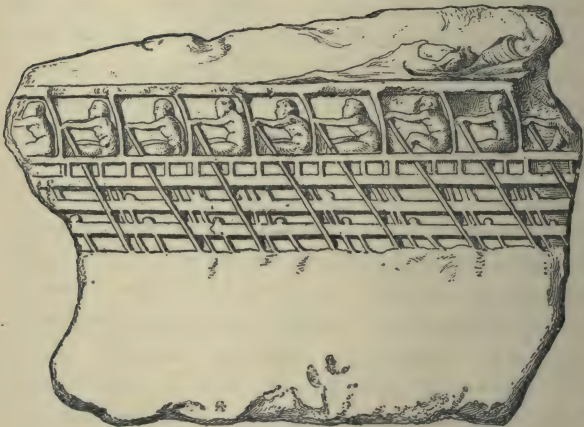
Μέχρι μὲν τεσσάρων μηνῶν πλοῦ καὶ ὁδοῦ γιγνώσκειται ὁ Νεῖλος, πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος. Ῥεῖ δ' ἀφ' ἑσπέρας τε καὶ ἡλίου δυσμῶν. Τὸ δ' ἀπὸ τοῦδε οὐδεὶς ἔχει σαφῶς φράσαι· ἔρημος γάρ ἐστιν ἡ χώρα  
 5 αὕτη ὑπὸ καύματος. Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἀμμωνος χρηστήριον καὶ ἀφικέσθαι ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλεῖ· καί πως ἐκ λόγων ἄλλων ἀφίκοντο ἐς λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς οἶδε τὰς πηγὰς αὐτοῦ. Ὁ δὲ  
 10 Ἐτεάρχος ἔφη ἐλθεῖν ποτε παρ' ἑαυτὸν Νασαμῶνας ἀνδρας, οἱ, ἐρωτώμενοι εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, ἔφασαν παρ' ἑαυτοῖς γενέσθαι ἀνδρῶν δυναστῶν παῖδας ὑβριστάς, οἱ ἄλλα τε μηχανῶντο ἀνδρωθέντες περισσὰ καὶ δὴ καὶ ἀποκληρώσειαν πέντε  
 15 ἑαυτῶν ὀψόμενους τὰ ἔρημα τῆς Λιβύης. Τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορείαν θάλασσαν, ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρας, ἡ τελευταία τῆς Λιβύης, οἰκοῦσι Λίβυες καὶ Λιβύων ἔθνη πολλὰ,





Pygmy and Cranes.

*Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1865. (P. 41.)*



Relief at Athens showing the waist of a trireme.

(Baumeister, *Denkmäler.*) (P. 52.)

πλὴν ὅσον Ἑλληνες καὶ Φοίνικες ἔχουσι· τὰ δὲ καθ' ἑπέρας 20  
 ὑπερθε τούτων θηριώδης ἐστὶν ἡ Διβύη· τὰ δὲ καθ' ἑπέρας  
 τῆς θηριώδους ψάμμος τέ ἐστι καὶ ἄνυδρος δεινῶς καὶ  
 ἔρημος πάντων.

Οἱ οὖν νεάνια, ὡς ἔφασαν οἱ Νασαμῶνες, ἀποπεμ-  
 πόμενοι ὑπὸ τῶν ἡλίκων, ὕδατί τε καὶ σιτίοις εὖ ἐξ-ηρτύ-  
 μένοι, ἦσαν πρῶτον μὲν διὰ τῆς οἰκουμένης· ταύτην δὲ 25  
 διεξ-ελλθόντες ἐς τὴν θηριώδη ἀφίκοντο, ἐκ δὲ ταύτης  
 τὴν ἔρημον διεξ-ησαν, τὴν ὁδὸν ποιούμενοι πρὸς ζέφυρον  
 ἄνεμον. Διεξ-ελλθόντες δὲ χῶρον πολὺν ψαμμώδη καὶ ἐν  
 πολλαῖς ἡμέραις, εἶδον δὴ ποτε δένδρεα ἐν πεδίῳ πεφυκότα,  
 καὶ προσελλθόντες ἤπτοντο τοῦ ἐπ-όντος ἐπὶ τῶν δενδρῶν 30  
 καρποῦ· ἀπτόμενοι δὲ αὐτοῖς ἐπ-ἦλθον ἄνδρες σμικροί,  
 μετρίων ἐλάσσονες ἀνδρῶν, λαβόντες δὲ ἦγον αὐτοὺς  
 δι' ἐλῶν μεγίστων, καὶ διεξ-ελλθόντες ταῦτα ἀφίκοντο ἐς  
 πόλιν ἐν ἧ πάντες ἦσαν ἴσοι τοῖς ἄγουσι τὸ μέγεθος,  
 χρῶμα δὲ μέλανες. Παρὰ δὲ τὴν πόλιν ἔρρει ποταμὸς 35  
 μέγας, ἔρρει δ' ἀφ' ἐσπέρας πρὸς ἥλιον ἀνατέλλοντα,  
 ἐφαίνοντο δὲ ἐν αὐτῷ κροκόδειλοι.

Ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό  
 μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστήσαι τε ἔφη τοὺς  
 Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον, καὶ τοὺς ἀνθρώπους, 40  
 ἐς οὓς οὗτοι ἀφίκοντο, γόητας εἶναι ἅπαντάς. Τὸν δὲ δὴ  
 ποταμὸν τοῦτον Ἐτέαρχος συν-εβάλλετο εἶναι τὸν  
 Νεῖλον.

## B. THE AETHIOPAINS.

§ 1. *The "Long-lived" Aethiopians, dwelling in South Africa, defy Cambyses, the king of Persia. "The Table of the Sun."*

Ἐβουλεύσατό ποτε ὁ Καμβύσης στρατείαν ἐπὶ τοὺς Μακροβίους Αἰθίοπας, οἰκουμένους Λιβύης ἐπὶ τῇ νοτία θαλάσση. Ἔδοξε δὲ αὐτῷ πρῶτον κατόπτας ἀποστέλλειν, ὀψομένους τε τὴν ἐν τούτοις τοῖς Αἰθίοψι λεγομένην  
5 εἶναι ἡλίου τράπεζαν εἰ ἔστιν ἀληθῶς, καὶ πρὸς ταύτη τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλεῖ αὐτῶν.

Ἡ δὲ τράπεζα τοῦ ἡλίου τοιαύδε τις λέγεται εἶναι. Λειμών ἐστιν ἐν τῷ προαστείῳ ἐπίπλεως κρεῶν ἐφθῶν  
10 πάντων τῶν τετραπόδων, ἐς ὃν τὰς μὲν νύκτας τιθέασι τὰ κρέα οἱ ἐν τέλει ὄντες, τὰς δὲ ἡμέρας δαίνυνται προσιῶν ὁ βουλόμενος. Οἱ δὲ ἐπιχώριοί φασι ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἐκάστοτε.

Ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλουμένη λέγεται εἶναι  
15 τοιαύδε. Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετ-επέμπετο ἐξ Ἐλεφαντίνης πόλεως τῶν Ἰχθυοφάγων ἀνδρῶν τινὰς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσσαν. Ἐπεὶ δὲ ἀφίκοντο ἔπεμπεν αὐτοὺς ἐς τοὺς Αἰθίοπας, ἐντειλάμενος ἃ λέγειν χρῆν, δῶρα φέροντας πορφυροῦν  
20 τε εἶμα καὶ χρυσοῦν στρεπτὸν περιαιχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον καὶ φοινικείου οἴνου κάδον.

Οἱ δὲ Αἰθίοπες οὗτοι λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων· νόμοις δὲ καὶ ἄλλοις χρῶνται κεχωρισμένοις τῶν ἄλλων ἀνθρώπων, καὶ δὴ

καὶ κατὰ τὴν βασιλείαν τοιῶδες· ὃν ἂν τῶν ἀστῶν 25  
κρίνωσι μέγιστόν τε εἶναι καὶ κατὰ τὸ μέγεθος ἔχειν τὴν  
ἰσχὺν, τοῦτον ἀξιούσι βασιλεύειν.

Ἐς τούτους δὴ οὖν τοὺς ἀνδρας ὡς ἀφίκοντο οἱ  
Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον  
τάδε· “Βασιλεὺς ὁ Περσῶν Καμβύσης βουλόμενος φίλος 30  
καὶ ξένος σοι γενέσθαι, ἡμᾶς τε ἀπέπεμψεν, ἐς λόγους  
ἐλθεῖν κελεύων, καὶ δῶρα ταῦτά σοι δίδωσι, οἷς καὶ αὐτὸς  
μάλιστα ἠδέται χρώμενος.”

Ὁ δὲ Αἰθίοψ μαθὼν ὅτι κατόπται ἠκοιεν λέγει πρὸς  
αὐτοὺς τοιάδε· “Οὔτε ὁ Περσῶν βασιλεὺς δῶρα ὑμᾶς 35  
ἔπεμψε φέροντας βουλόμενος ἐμοὶ ξένος γενέσθαι, οὔτε  
ὑμεῖς λέγετε ἀληθῆ (ἦκετε γὰρ κατόπται τῆς ἐμῆς  
ἀρχῆς), οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος,  
οὔτ’ ἂν ἐπ-εθύμησε χώρας ἄλλης ἢ τῆς ἑαυτοῦ, οὔτ’ ἂν ἐς  
δουλοσύνην ἀνθρώπους ἠγεν ὑφ’ ὧν οὐδὲν ἠδίκηται. 40  
Νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπη λέγετε·

‘Βασιλεὺς ὁ Αἰθίοπων συμβουλεύει τῷ Περσῶν βασιλεῖ,  
τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους στρατεύεσθαι, ἐπὰν  
οὕτως εὐπετῶς Πέρσαι ἔλκωσι τὰ τόξα ὄντα μεγέθει  
ποσαῦτα· μέχρι δὲ τούτου θεοῖς εἰδέναί χάριν, οἷ οὐκ ἐπὶ νοῦν 45  
τρέπουσιν Αἰθίοψι γῆν ἄλλην προσκτᾶσθαι τῇ ἑαυτῶν.’”

Ταῦτα δὲ εἰπὼν καὶ ἀν-εἰς τὸ τόξον παρ-έδωκε τοῖς ἠκούσι.

§ 2. *The Aethiopian King despises the dyed garment, and the perfume, and the gold ornaments presented to him by the Persians, but is delighted with their wine, which he declares to be the redeeming feature in Persian diet.*

Λαβὼν δὲ τὸ εἶμα τὸ πορφυροῦν ἤρετο ὅ τι εἶη καὶ

ὅπως πεποιημένον· εἰπόντων δὲ τῶν Ἴχθυοφάγων τὴν ἀληθείαν περὶ τῆς πορφύρας καὶ τῆς βαφῆς, δολεροὺς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερά δὲ αὐτῶν τὰ  
 5 εἴματα. Δεύτερον δὲ περὶ τοῦ χρυσοῦ περιαιχενίου ἤρετο καὶ περὶ τῶν ψελίων· ἐξηγουμένων δὲ τῶν Ἴχθυοφάγων, γελάσας ὁ βασιλεὺς καὶ νομίσας αὐτὰ εἶναι πέδας εἶπεν ὡς παρ' ἑαυτοῖς εἰσὶ ῥωμαλεώτεραι τούτων πέδαι. Τρίτον δὲ ἤρετο περὶ τοῦ μύρου· εἰπόντων δὲ  
 10 αὐτῶν περὶ τῆς ποιήσεως καὶ ἀλείψεως, τὸν αὐτὸν λόγον, ὃν καὶ περὶ τοῦ εἴματος, εἶπεν. Ὡς δὲ ἐς τὸν οἶνον ἀφίκετο καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπ-ἤρετο ὁ βασιλεὺς ὅ τι σιτοῦνται οἱ Πέρσαι καὶ ὀπόσον χρόνον μακρότατον ἀνὴρ Πέρσης ζῆ. Οἱ δὲ σιτεῖσθαι  
 15 μὲν τὸν ἄρτον ἔφασαν, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν, ὀγδοήκοντα δὲ ἔτη ζωῆς πλήρωμα μακρότατον ἀνδρὶ προκείσθαι. Πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θαυμάζειν εἰ σιτούμενοι κόπρον ἔτη ὀλίγα ζῶσιν· οὐδὲ γὰρ ἂν τσαῦτα ἔφη δύνασθαι ζῆν αὐτούς, εἰ μὴ τῷ  
 20 πόματι ἀνέφερον, (φράζων τὸν οἶνον)· τούτῳ γὰρ ἑαυτοὺς ὑπὸ Περσῶν ἠσασθαι.

§ 3. *Secret of the long life of these Aethiopians—their diet and the miraculous power of a certain fountain.*

Ἄντ-ερομένων δὲ τὸν βασιλέα τῶν Ἴχθυοφάγων περὶ τῆς ζωῆς καὶ διαίτης, ἔφη ἔτη μὲν ἐς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀφικνεῖσθαι, ὑπερβάλλειν δέ τινας καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα ἐφθὰ καὶ πόμα γάλα.  
 5 Θαῦμα δὲ ποιουμένων τῶν κατασκόπων περὶ τῶν ἐτῶν,



ἐπὶ κρήνην σφι ἠγήσατο, ἀφ' ἧς λουόμενοι λιπαρώτεροι ἐρίγοντο, καθάπερ εἰ ἐλαίου ἢ κρήνη εἴη, ὥς ε' ἀπ' αὐτῆς ὡς εἰ ἕων. Ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατάσκοποι ὥστε μηδὲν οἶόν τ' εἶναι ἐπ' αὐτοῦ ἐπιπλεῖν, μήτε ξύλον μήτε ὄσα ξύλου 10 ἐστὶν ἐλαφρότερα, ἀλλὰ πάντα χωρεῖν ἐς βυσσόν. Καὶ διὰ τὸ ὕδωρ τοῦτο, εἰ ἐστὶν ἀληθῶς οἶόν τι λέγεται, μακρόβιοι ἂν εἶεν, ἐς πάντα χρώμενοι.

Ἀπὸ τῆς κρήνης δὲ ἀπαλλαχθέντων αὐτῶν, ἠγαγεν ὁ βασιλεὺς ἐς τὸ δεσμωτήριον, ἔνθα οἱ πάντες ἐν πέδαις 15 χρυσαῖς ἐδέδεντο. Ἔστι δὲ ἐν τούτοις τοῖς Αἰθίοψι ὁ χαλκὸς πάντων σπανιώτατον καὶ τιμιώτατον. Θεασάμενοι δὲ τὸ δεσμωτήριον ἐθεάσαντο καὶ τὴν τοῦ ἡλίου λεγομένην τρόπεζαν. Θεασάμενοι δὲ πάντα ἀπαλλάσσονται ὀπίσω.

§ 4. *Frenzied and disastrous expeditions of Cambyses against the Aethiopians.*

Ἀπαγγειλάντων δὲ τῶν κατασκόπων ταῦτα, αὐτίκα ὁ Καμβύσης ὄργην ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας οὔτε λόγον ἑαυτῷ δοὺς ὅτι ἐς τὰ ἔσχατα γῆς ἠμελλε στρατεύσεσθαι· οἷα δὲ ἐμμανὲς τε ὦν καὶ οὐ φρενηρῆς, ὡς 5 ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο πάντα τὸν πέζον ἅμα ἀγόμενος. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιάν, αὐτίκα τὰ σιτία ἐπ-ελελοίπει αὐτοὺς, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπ-έλιπε κατεσθιόμενα. Εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης 10 ἐγνωσιμάχει καὶ ἀπήγεν ὀπίσω τὸν στρατόν, ἐπὶ τῇ

ἀρχῆθεν γενομένη ἀμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιούμενος ἤγει ἀεὶ ἐς τὸ πρόσω. Οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, 15 ποιηφαγοῦντες δι-έζων· ἐπεὶ δὲ ἐς τὴν ψάμμον ἀφίκοντο, δεινὸν ἔργον αὐτῶν τινες εἰργάσαντο· ἐκ δεκάδος γὰρ ἓνα ἑαυτῶν ἀποκληρώσαντες κατ-έφαγον.

Πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλο-  
φαγίαν, ἀφ-εἰς τὸν ἐπ' Αἰθίοπας στόλον ὀπίσω ἐπορεύετο, 20 καὶ ἀφικνεῖται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ στρατοῦ.

## XVI. NARRATIVE OF THE BATTLE OF SALAMIS, 480 B.C.

[Ten years after the defeat of the Persians at Marathon, 490 B.C., Xerxes, who came to the throne in 485 B.C., executed another invasion of Greece on an enormous scale both by land and sea. His land forces were to march round by the northern coasts of the Aegean Sea, and down into Greece by way of Thessaly, and the fleet was to accompany them as nearly as possible along the coast. No real opposition was encountered till they came to the Pass of Thermopylae where the Spartans made their heroic stand. When the Spartans had been betrayed and cut to pieces, the Persians were enabled to overrun Boeotia and Attica without opposition. Simultaneously with the fighting at Thermopylae naval engagements had taken place near by between the Persians and Greeks off Artemisium, where the Greek navy had first taken up its station. The Greeks had rather the best of the contest, but they determined,

mainly on account of the defeat of the Spartans at Thermopylae, to retire southwards. The island of Salamis was chosen as their next station, chiefly in order to enable the Athenian fleet to transport their wives and children and moveable property to that place of refuge. Meanwhile the Persian army occupied Athens, and captured the Acropolis where a few defenders had made a stand; while the fleet followed the Greek navy and took up a position opposite to it off the coast of Attica. At this point the text begins.]

- § 1. On hearing of the capture of Athens by the Persians under their king Xerxes, the Greek naval commanders, seized with a panic, determine to abandon their position at Salamis, and to retire to the Isthmus of Corinth. An Athenian points out to Themistocles the fatal consequences that this would involve to the whole Greek cause.

Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς αὐτοῖς ἐξ-ηγγέλη ὡς ἔσχε τὰ περὶ τὴν Ἀθηνῶν ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀφίκοντο ὥστε ἔνιοι τῶν στρατηγῶν ἔς τε τὰς ναῦς ἐσ-έπιπτον καὶ ἰστία ἤραντο ὡς ἀποθουσόμενοι· τοῖς τε ὑπολειπομένοις αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ 5 ναυμαχεῖν. Νύξ τε ἐγίγνετο καὶ οἱ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς ναῦς.

Ἐνθαῦτα δὴ Θεμιστοκλέα ἀφικόμενον ἐπὶ τὴν ναῦν ἤρето Μνησίφιλος, ἀνὴρ Ἀθηναῖος, ὃ τι εἶη βεβουλευμένον. Πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἶη δεδογμένον 10 ἀνάγειν τὰς ναῦς πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχεῖν, εἶπεν· “Οὗτοι ἄρα, ἐὰν ἀπαίρωσι τὰς ναῦς ἀπὸ Σαλαμῖνος, περὶ οὐδεμιᾶς ἔτι πατρίδος ναυμαχήσεις· κατὰ γὰρ πόλεις ἕκαστοι τρέφονται, καὶ

15 οὔτε σφᾶς Εὐριβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος· ἀπολείται τε ἡ Ἑλλὰς ἀβουλίας. Ἄλλ' εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, εἴαν πως δύνῃ ἀναγνώσαι Εὐριβιάδην μεταβουλεύσασθαι ὥστε αὐτοῦ μενεῖν.

§ 2. *Urged by Themistocles, Euribiades recalls the meeting. Retort of Themistocles to the Corinthian admiral.*

Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρесе νῆ ὑποθήκη, καὶ οὐδὲν πρὸς ταῦτα ἀμειψάμενος ἦει ἐπὶ τὴν ναῦν τὴν Εὐριβιάδου. Ἀφικόμενος δὲ ἔφη θέλειν αὐτῷ κοινόν τι πρᾶγμα συμμίξαι· ὁ δ' αὐτὸν ἐς τὴν ναῦν ἐκέλευεν  
5 ἐσβάντα λέγειν, εἴ τι θέλει.

Ἐνταῦθα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκεῖνά τε πάντα ἃ ἤκουσε Μνησιφίλου καὶ ἄλλα πολλὰ προστιθείς, ἐς ὃ ἀνέγνωσεν ἔκ τε τῆς νεῶς ἐκβῆναι, συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

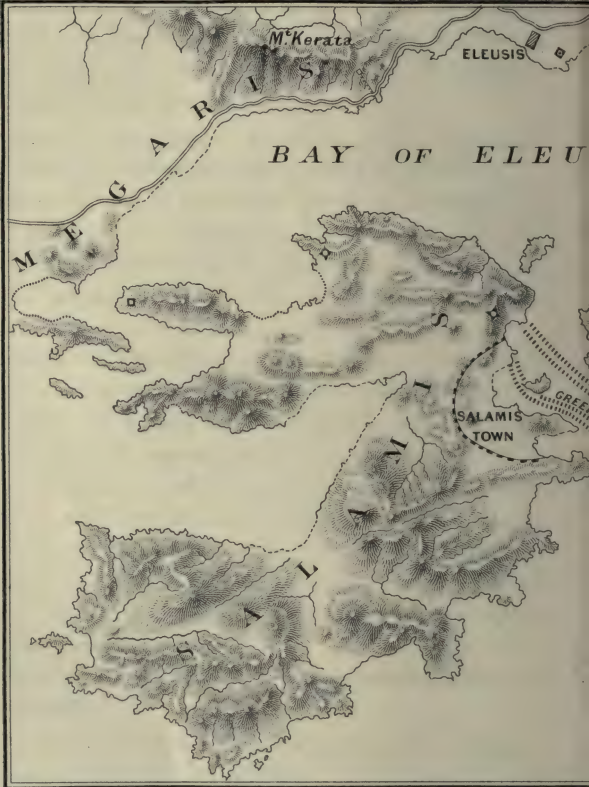
10 Ὡς δὲ ἄρα συν-ελέχθησαν, πρὶν τὸν Εὐριβιάδην προθεῖναι τὸν λόγον ὧν ἔνεκα συν-ἤγαγε τοὺς στρατηγούς, πόλλ' ἔλεγεν ὁ Θεμιστοκλῆς οἷα κάρτα δεόμενος. Λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς Ἀδεΐμαντος εἶπεν· “ὦ Θεμιστόκλεις, ἐν τοῖς ἀγῶσιν οἱ προ-εξ-αν-  
15 ιστάμενοι ῥαπίζονται.”

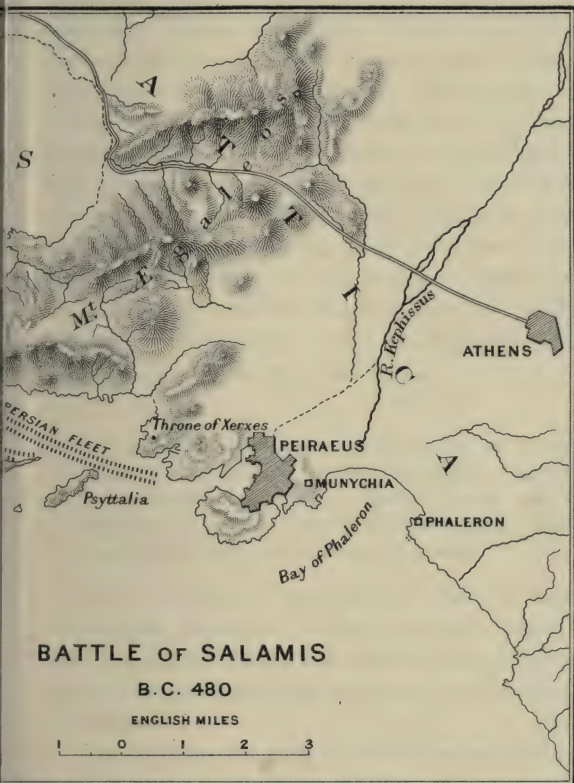
Ὁ δὲ ἀπολυόμενος ἔφη “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται.”

§ 3. *Speech of Thucydides on the advantages of remaining at Salamis.*

Τότε μὲν ἠπίως πρὸς τὸν Κορίνθιον ἠμείψατο· πρὸς δὲ τὸν Εὐριβιάδην ἔλεγε τάδε·







# BATTLE OF SALAMIS

B.C. 480

ENGLISH MILES







Ἐν σοὶ νῦν ἐστι σῶσαι τὴν Ἑλλάδα, ἔὰν ἐμοὶ  
 πειθόμενος ναυμαχίαν αὐτοῦ μένων ποιῇ, μηδὲ ἀνα-ζεύξης  
 πρὸς τὸν Ἴσθμὸν τὰς ναῦς. Πρῶτον μὲν γὰρ ἐν 5  
 στενωφὶ συμβάλλοντες ναυσὶν ὀλίγαις πρὸς πολλὰς, ἦν τὰ  
 εἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολὺ κρατήσομεν· τὸ  
 γὰρ ἐν στενωφὶ ναυμαχεῖν πρὸς ἡμῶν ἐστίν, ἐν εὐρυχωρίᾳ  
 δὲ πρὸς ἐκείνων. Αἰθίς δὲ Σαλαμὶς περιγίγνεται, ἐς ἣν  
 ἡμῖν ὑπεκ-κεῖται τέκνα τε καὶ γυναῖκες. Καὶ μὴν ὁμοίως 10  
 αὐτοῦ τε μένων καὶ πρὸς τῷ Ἴσθμῷ προναυμαχήσεις τῆς  
 Πελοποννήσου, οὐδ' αὐτοὺς, εἴπερ εἶ φρονεῖς, ἄξεις ἐπὶ  
 τὴν Πελοπόννησον. Ἦν δέ γε ἂ ἐγὼ ἐλπίζω γένηται  
 καὶ νικήσωμεν ταῖς ναυσὶν, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν  
 παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἕκαστέρω 15  
 τῆς Ἀττικῆς· ἀπίασί τε οὐδενὶ κόσμῳ.

§ 4. *Attacked by Adeimantus, Themistocles, as a conclusive argument in favour of staying at Salamis, declares that otherwise the whole Athenian fleet and people will sail off and found a new home for themselves in Italy. Euribiades and the rest are thus persuaded to remain.*

Ταῦτα λέγοντος Θεμιστοκλοῦς αἰθίς ὁ Κορινθίος  
 Ἀδείμαντος ἐπ-εφέρετο, σιγᾶν τε κελεύων αὐτὸν ᾧ μὴ  
 ἐστι πατρίς, καὶ Εὐριβιάδην οὐκ ἔων ἐπιψηφίζειν ἀπόλει  
 ἀνδρί· (ταῦτα δὲ εἶπεν, ὅτι ἠλώκεσάν τε καὶ κατείχοντο  
 αἱ Ἀθῆναι).

Τότε δὴ ὁ Θεμιστοκλῆς ἐκείνόν τε καὶ τοὺς Κορινθίους  
 πολλά τε καὶ κακὰ ἔλεγεν, ἐδήλου τε λόγῳ ὡς ἑαυτοῖς  
 εἶη καὶ πόλις καὶ γῆ μείζων ἢ περ ἐκείνοις, ἕως ἂν

διακόσσαι νῆες ἑαυτοῖς ὄσι πεπληρωμένοι· οὐδαμοὺς  
 10 γὰρ ἔφη Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι.

Σημαίνων δὲ ταῦτα, τῷ λόγῳ διέβαινε ἐς Εὐριβιάδην,  
 λέγων μᾶλλον ἐπιστροφῶς· “Σὺ εἰ μενεῖς αὐτοῦ, καὶ  
 μένων ἀνὴρ ἄγαθος ἔσει,—εἰ δὲ μὴ, ἀνατρέψεις τὴν  
 Ἑλλάδα. Ἄλλ’ ἐμοὶ πείθου· εἰ δὲ μὴ ταῦτα ποιήσεις,  
 15 ἡμεῖς μὲν ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομιού-  
 μεθα ἐς Σίριν τὴν ἐν Ἰταλίᾳ, (ἣ περ ἡμετέρα τε ἐστὶν  
 ἐκ παλαιοῦ, καὶ τὰ λόγια λέγει ὅτι ὑφ’ ἡμῶν δεῖ αὐτὴν  
 κτισθῆναι)· ὑμεῖς δὲ συμμαχῶν τοιῶνδε μονωθέντες  
 μεμνήσεσθε τῶν ἐμῶν λόγων.”

20 Ταῦτα δὲ Θεμιστοκλοῦς λέγοντος ἀν-εδιδάσκετο Εὐρι-  
 βιάδης· ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἂν ἐγί-  
 γνοντο ἀξιόμαχοι οἱ λοιποί. Ταύτην δὲ τὴν γνώμην  
 αἰρεῖται αὐτοῦ μένοντασ διανουμαχεῖν.

§ 5. *Alarmed at the proximity of the Persian fleet, the resolution of the Greeks is again shaken. Themistocles however compels them to stay by a stratagem: he sends a secret messenger to the Persians, feigning treachery, and persuades them to cut off the retreat of the Greek fleet during the night.*

Οἱ δὲ Πέρσαι ἀν-ἤγον τὰς ναῦς ἐπὶ τὴν Σαλαμίνα  
 καὶ παρ-εκρίθησαν διαταχθέντες καθ’ ἡσυχίαν· καὶ  
 ναυμαχεῖν παρεσκευάζοντο ἐς τὴν ὑστεραίαν. Τοὺς δὲ  
 Ἑλληνας εἶχε δέος τε καὶ ὀρρωδία, οὐχ οὕτω περὶ  
 5 ἑαυτοῖς δειμαίνοντες ὡς περὶ τῇ Πελοποννήσῳ. Αὐθις  
 δὲ σύλλογος ἐγίγνετο, καὶ οἱ μὲν ἔλεγον ὡς ἐς τὴν  
 Πελοπόννησον χρεὼν εἶη ἀποπλεῖν καὶ περὶ ἐκείνης

κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μάχεσθαι, οἱ δὲ Ἀθηναῖοι καὶ Αἰγινήται καὶ Μεγαρεῖς ὡς χρεῖη αὐτοῦ μένοντας ἀμύνεσθαι. 10

Ἐνταῦθα Θεμιστοκλῆς ὡς ἤσσᾶτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοῖω, ἐντειλάμενος ἅ λέγειν χρή, ᾧ ὄνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλοῦς 15 παίδων. Ἀφικόμενος δὲ οὗτος ἔλεγε πρὸς τοὺς τῶν βαρβάρων στατηγοὺς τάδε· “Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρα τῶν ἄλλων Ἑλλήνων (τυγχάνει γὰρ βουλόμενος μᾶλλον τὰ ὑμέτερα καθύπερθε γίγνεσθαι ἢ τὰ τῶν Ἑλλήνων πράγματα), φράσοντα ὅτι οἱ Ἕλληνες 20 δρασμὸν βουλευόμενοι κατορρωδηκότες· καὶ νῦν παρέχει κάλλιστον ὑμᾶς ἔργων ἀπάντων ἐξεργάσασθαι, ἢν μὴ περιίδητε διαδράντας αὐτούς· οὔτε γὰρ ἀλλήλοις ὁμοφρονούσιν οὔτε ἀντιστήσονται ὑμῖν, πρὸς ἑαυτούς τε ὄψεσθε ναυμαχοῦντας τοὺς τὰ ὑμέτερα φρονοῦντας καὶ 25 τοὺς μὴ.”

Ὁ μὲν ταῦτά σφι σημήνας ἐκποδὼν ἀπηλλάσσετο· τοῖς δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, ἐπειδὴ ἐγίγοντο μέσαι νύκτες ἀνήγον τὸ ἀφ' ἑσπέρας κέρας κυκλούμενοι πρὸς τὴν Σαλαμίνα, κατ-εἶχόν τε μέχρι Μουνυχίας 30 πάντα τὸν πορθμὸν ταῖς ναυσί. Τῶνδε δὲ ἔνεκα ἀνήγον τὰς ναῦς ἵνα δὴ τοῖς Ἕλλησι μηδὲ φυγεῖν ἐξείη, ἀλλ' ἀποληφθέντες ἐν τῇ Σαλαμίनि δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων.

§ 6. *The Persian movements are reported by Aristides, an old opponent of Themistocles, with whom he is now reconciled.*

Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγίγνετο ὠθισμὸς λόγων πολὺς· ἦσαν δὲ οὕτω ὅτι περι-εκυκλοῦντο ἑαυτοὺς ταῖς ναυσὶν οἱ βάρβαροι. Συν-εστηκότων δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, 5 ἀνὴρ Ἀθηναῖος μὲν ἐξ-ωστρακισμένος δὲ ὑπὸ τοῦ δήμου, ὃν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἀριστον ἄνδρα γενέσθαι ἐν Ἀθήναις καὶ δικαιοτάτον.

Οὗτος ὁ ἀνὴρ στὰς ἐπὶ τὸ συνέδριον ἐξ-εκαλείτο Θεμιστοκλέα, ὄντα μὲν ἑαυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ 10 μάλιστα· ὑπὸ δὲ μεγέθους τῶν παρόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξ-εκαλείτο, ἐθέλων αὐτῷ συμμίξαι. Προ-ακηκόει δὲ ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς ναῦς πρὸς τὸν Ἴσθμόν.

Ὡς δὲ ἐξηγήθε Θεμιστοκλῆς, ἔλεγεν Ἀριστείδης τάδε· 15 “Ἡμᾶς στασιάζειν χρεὼν ἔστιν ἔν τε τῷ ἄλλῳ καιρῷ, καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὀπότερος ἡμῶν πλείω ἀγαθὰ τὴν πατρίδα ἐργάσεται. Λέγω δέ τοι ὅτι ἴσον ἔστι πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλοῦ τοῦ ἐντεῦθεν. Ἐγὼ γὰρ αὐτόπτης τοι γενόμενος λέγω ὅτι νῦν, οὐδ’ 20 ἦν θέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐριβιάδης, οἰοί τε ἔσονται ἐκπλεῦσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. Ἄλλ’ ἐσελθὼν ταῦτα αὐτοῖς σήμηνον.

§ 7. *At Themistocles’ request, Aristides announces the news in person to the Council; but they remain incredulous until the report is confirmed by some deserters.*

Ὁ δὲ ἡμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακελεύει

καὶ εὖ ἠγγειλας· ἃ γὰρ ἐγὼ ἐδεόμην γενέσθαι αὐτὸς αὐτόπτης γενόμενος ἦκεις. Ἴσθι γὰρ ἐξ ἐμοῦ τὰ ποιούμενα ὑπὸ Μήδων· ἔδει γὰρ, ὅτε οὐχ ἔκοντες ἠθελον ἐς μάχην καθίστασθαι οἱ Ἕλληνες, ἄκοντας 5 παραστήσασθαι. Σὺ δὲ ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφι ἄγγειλον· ἦν γὰρ ἐγὼ αὐτὰ λέγω δόξω πλάσας λέγειν. Ἐπὰν δὲ σημήνης, ἦν μὲν πείθονται, ταῦτα δὴ τὰ κάλλιστα ἔσται· ἦν δὲ αὐτοῖς μὴ πιστὰ γένηται ταῦτα, ὅμοιον ἡμῖν ἔσται· οὐ γὰρ 10 ἐτι διαδράσονται, εἴ περ περιεχόμεθα πανταχόθεν, ὡς σὺ λέγεις.”

Ταῦτα ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος ἐξ Αἰγίνης τε ἦκειν, καὶ μόγισ ἐκπλεύσαι λαθὼν τοὺς ἐφορμοῦντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ 15 Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξου. Καὶ ὁ μὲν ταῦτα εἰπὼν μεθ-ειστήκη, τῶν δὲ αὖθις ἐγίγνετο λόγων ἀμφισβασία· οἱ γὰρ πλείονες τῶν στρατηγῶν οὐκ ἐπέιθοντο τὰ ἐξ-αγγελθέντα. Ἀπιστούντων δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολοῦσα, ἧς ἦρχεν ἀνὴρ 20 Παναίτιος ὁ Σωσαμένους, ἧ περ δὴ ἔφερε τὴν ἀλήθειαν πᾶσαν.

### § 8. *How the battle began.*

Τοῖς δὲ Ἕλλησιν ὡς πιστὰ δὴ τὰ λεγόμενα ἦν, παρεσκευάζοντο ὡς ναυμαχήσοντες. Ἐνταῦθα ἀν-ἦγον τὰς ναῦς ἀπάσας Ἕλληνες, ἀναγομένοις δὲ αὐτοῖς ἐπέκειντο οἱ βάρβαροι. Οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμναν ἀν-ἐκρούοντο καὶ ὤκελλον τὰς ναῦς· Ἀμεινίας, 5 δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἐξ-αν-αχθεὶς νηῖ ἐμ-

βάλλει· συμ-πλακείσης δὲ τῆς νεώς, οὕτω δὴ οἱ ἄλλοι  
 Ἀμεινία βοηθοῦντες συνέμισγον. Λέγεται δὲ καὶ τάδε,  
 ὡς φάσμα γυναικὸς ἐφάνη, φανείσα δὲ δι-εκελεύσατο  
 10 ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον,  
 ὄνειδίσασα πρότερον τάδε, “Ω δαιμόνιοι, μέχρι πόσου  
 ἔτι πρύμναν ἀνακρούεσθε;”

§ 9. *Total defeat of the Persian navy.*

Κατὰ μὲν δὴ Ἀθηναίους ἐτάχθησαν Φοίνικες (οὔτοι  
 γὰρ εἶχον τὸ πρὸς Ἐλευσίνος τε καὶ ἐσπέρας κέρας),  
 κατὰ δὲ Λακεδαιμονίους Ἴωνες· οὔτοι δὲ εἶχον τὸ πρὸς  
 τὴν ἠῶ τε καὶ τὸν Πειραιέα.

5 Τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο,  
 αἱ μὲν ὑπ’ Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπ’ Αἰγι-  
 νητῶν. Τῶν μὲν γὰρ Ἑλλήνων σὺν κόσμῳ ναυμα-  
 χούντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὔτε τεταγ-  
 μένων ἔτι, οὔτε σὺν νῶ ποιούντων οὐδέν, ἤμελλε τοιοῦτο  
 10 αὐτοῖς συνοίσεσθαι οἷον περ ἀπ-έβη. Καίτοι ἦσάν γε  
 ταύτην τὴν ἡμέραν μακρῶ ἀμείνονες ἢ πρὸς Εὐβοία,  
 πᾶς τις προθυμούμενος καὶ δειμαίνων Ξέρξην· ἐδόκει  
 τε ἕκαστος ἑαυτὸν θεάσεσθαι βασιλέα.

§ 10. *Losses of the barbarians in ships and men.*

Ἐν δὲ τῷ πόνῳ τούτῳ ἀπέθανε μὲν ὁ στρατηγὸς  
 Ἀριαβίγνης ὁ Δαρείου, Ξέρξου ὢν ἀδελφός, ἀπέθανον  
 δὲ ἄλλοι πολλοί τε καὶ ὀνομαστοὶ Περσῶν τε καὶ  
 Μήδων καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δέ τινες  
 5 Ἑλλήνων· ἅτε γὰρ νεῖν ἐπιστάμενοι, ἐς τὴν Σαλαμίνα  
 δι-ένεον, εἴ τισιν αἱ νῆες διεφθείροντο· τῶν δὲ βαρ-

βάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ δι-εφθάρησαν, νείν οὐκ ἐπιστάμενοι. Ἐπεὶ δὲ αἱ πρῶται νῆες ἐς φυγὴν ἐτράποντο, ἐνταῦθα αἱ πλείους διεφθείροντο· οἱ γὰρ ὀπισθε τεταγμένοι, ἐς τὸ πρόσθεν παριέναι ταῖς ναυσὶ 10 πειρώμενοι ὡς ἀποδειξόμενοι ἔργον τι καὶ αὐτοὶ βασιλεῖ, ταῖς ἄλλαις ναυσὶ ταῖς φευγούσαις περι-έπιπτον.

Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων καὶ ἐκ-πλεόντων πρὸς τὸ Φάληρον, Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα ἀπ-εδείξαντο λόγου ἄξια· οἱ μὲν γὰρ 15 Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκεράϊζον τὰς τε ἀνθισταμένας καὶ τὰς φευγούσας τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκ-πλεούσας· ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσ-έπιπτον ἐς τοὺς Αἰγινήτας. Οἱ δὲ βάρ-βαροι ὧν αἱ νῆες περι-εγένοντο φεύγοντες ἀφίκοντο ἐς 20 Φάληρον ὑπὸ τὸν πέζον στρατόν.

## XVII.—HOW GOLD IS PROCURED IN INDIA AMONG THE ANT-BEARS.

Ἐν τῇ τῶν Ἰνδῶν χώρα ἐστὶν ἐρημία διὰ τὴν ψάμμον· ἐν δὲ οὖν τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μέγεθος ἔχοντες κυνῶν μὲν ἔλασσον ἀλω-πέκων δὲ μείζον· εἰσὶ γὰρ τινες αὐτῶν καὶ παρὰ βασι-λεῖ τῷ Περσῶν ἐντεῦθεν θηρευθέντες. Οὗτοι οὖν οἱ 5 μύρμηκες ποιούμενοι οἴκησιν ὑπὸ γῆν ἀναφοροῦσι τὴν ψάμμον καθάπερ οἱ ἐν τοῖς Ἑλλησι μύρμηκες, εἰσὶ δὲ καὶ αὐτοὶ εἶδος ὁμοιότατοι. Ἡ δὲ ψάμμος ἢ ἀνα-φερομένη ἐστὶ χρυσίτις· ἐπὶ δὲ ταύτῃ τὴν ψάμμον

10 στέλλονται ἐς τὴν ἔρημον οἱ Ἴνδοί, ζευξάμενος ἕκαστος  
καμήλους τρεῖς, σειραφόρον μὲν ἐκατέρωθεν ἄρσενα  
παρέλκειν, θήλειαν δὲ ἐς μέσον. Ἐπὶ ταύτην δὴ αὐτὸς  
ἀναβαίνει, ἐπιτηδεύσας ὅπως ἀπὸ τέκνων ὡς νεωτάτων  
ἀποσπάσας ζεύξει· αἱ γὰρ κάμηλοι ἵππων οὐχ ἦσσονες  
15 ἐς ταχυτήτά εἰσι, χωρὶς δὲ ἄχθη πολὺ δυνατώτεραι  
φέρειν.

Οἱ δὲ δὴ Ἴνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξει τοιαύτη  
χρῶμενοι ἐλαύνουσιν ἐπὶ τὸν χρυσὸν λελογισμένως  
ὅπως καυμάτων τῶν θερμοτάτων ὄντων ἔσονται ἐν τῇ  
20 ἄρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανεῖς  
γίγνονται ὑπὸ γῆν. Ἐπὰν δὲ ἔλθωσιν ἐς τὸν χώρον  
οἱ Ἴνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς  
ψάμμου τὴν ταχίστην ἐλαύνουσιν ὀπίσω· αὐτίκα γὰρ  
οἱ μύρμηκες ὁσμῇ, ὡς δὴ λέγεται ὑπὸ Περσῶν, μαθόντες  
25 διώκουσι. Εἰσὶ δὲ ταχυτήτα οὐδενὶ ἑτερῷ ὅμοιοι, οὕτως  
ὥστε, εἰ μὴ προϋλάμβανον οἱ Ἴνδοὶ τῆς ὁδοῦ οὐδεὶς  
ἂν αὐτῶν ἀπ-εσώζετο. Οἱ μὲν νυν ἄρσενες τῶν καμή-  
λων, εἰσὶ γὰρ ἦσσονες τρέχειν τῶν θηλειῶν, παρα-  
λύονται ἐφελκόμενοι, οὐχ ὁμοῦ ἀμφοτέροι· αἱ δὲ θηλείαι  
30 ἀναμιμησκόμεναι ὄν ἔλιπον τέκνων ἐνδιδόασι μαλα-  
κὸν οὐδέν.

### XVIII.—ARABIA.

(a) *The spices of Arabia—Curious methods of obtaining them.*

Ἐν τῇ Ἀραβίᾳ μόνῃ χωρῶν πασῶν λιβάνωτός τε  
ἐστὶ φυόμενος καὶ σμύρνα καὶ κασία καὶ κινάμωμον



καὶ λήδανον. Ταῦτα πάντα πλὴν τῆς σμύρνης δυσπετώσ κτῶνται οἱ Ἀράβιοι.

Τὸν μὲν γε λιβάνωτον συλλέγουσι τὴν στύρακα 5  
θυμιῶντες· τὰ γὰρ δένδρεα ταῦτα τὰ λιβανωτοφόρα  
ὄφεις ὑπόπτεροι, σμικροὶ τὸ μέγεθος ποικίλοι τὸ εἶδος,  
φυλάσσοισι, πλήθει πολλοὶ περὶ δένδρον ἕκαστον.  
Οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δενδρέων ἢ  
τῷ τῆς στύρακος καπνῷ. 10

Τὴν δὲ κασίαν κτῶνται Ἀράβιοι ὧδε· Ἐπὰν κατα-  
δήσωνται βύρσαις καὶ δέρμασιν ἄλλοις πᾶν τὸ σῶμα  
καὶ τὸ πρόσωπον πλὴν αὐτῶν τῶν ὀφθαλμῶν, ἔρχονται  
ἐπὶ τὴν κασίαν· ἢ δὲ ἐν λίμνῃ φύεται οὐ βαθεία, περὶ  
δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίζεται· πού θηρία πτέρωτα, 15  
ταῖς νυκτερίσι προσείκελα μάλιστα, καὶ τέτριγε δεινόν,  
καὶ ἐς ἀλκὴν ἔστιν ἄλκιμα· ἃ δεῖ ἀπαρμύνειν ἀπὸ τῶν  
ὀφθαλμῶν δρέποντας τὴν κασίαν.

Τὸ δὲ δὴ κινάμωμον ἔτι τούτων θαυμαστότερον συλ-  
λέγουσιν. Ὅπου μὲν γὰρ γίγνεται καὶ ἦτις μιν γῆ ἢ 20  
τρέφουσά ἐστιν οὐκ ἔχουσιν εἰπεῖν, ὄρνιθας δὲ λέγουσι  
μεγάλας φορεῖν ταῦτα τὰ κάρφη ἃ ἡμεῖς, ἀπὸ Φοινί-  
κων μαθόντες, κινάμωμον καλοῦμεν. Φοροῦσι δὲ αἱ  
ὄρνιθες ἐς νεοσσίας προσπεπλασμένας ἐκ πηλοῦ πρὸς  
ἀποκρήμνοις ὄρεσιν, ἔνθα πρόσβασις ἀνθρώπῳ οὐδεμία 25  
ἐστίν. Πρὸς οὖν δὴ ταῦτα αἱ Ἀράβιοι σοφίζουσι τάδε·  
βοῶν τε καὶ ὄνων καὶ τῶν ἄλλων ὑποξυγίων τὰ μέλη  
διατεμόντας ὡς μέγιστα, κομίζουσιν ἐς ταῦτα τὰ χωρία,  
καὶ θέντες ἀγχοῦ τῶν νεοσσιῶν ἀπαλλάσσονται ἐκὰς  
αὐτῶν. Αἱ δὲ ὄρνιθες καταπετόμεναι τὰ μέλη τῶν 30

ὑποζυγίων ἀναφοροῦσιν ἐπὶ τὰς νεοσσιάς· αἱ δὲ οὐ δύναμναι ἴσχειν καταρρήγνυνται ἐπὶ γῆν· οἱ δὲ ἐπιόντες συλλέγουσι τὸν κινάμωμον.

(b) *Further wonders in Arabia—Carts for the sheep's tails.*

Δύο δὲ γένη οἰῶν αὐτοῖς ἐστὶ θαύματος ἄξια, ἃ οὐδαμοῦ ἐτέρωθί ἐστι. Τὸ μὲν γὰρ αὐτῶν ἕτερον ἔχει τὰς οὐρὰς μακράς, τριῶν πήχεων οὐκ ἐλάσσονας· ἄς εἴ τις ἐφείη σφι ἐφέλκειν, ἔλκη ἂν ἔχοιεν ἀνατριβομενῶν πρὸς τῇ γῆ τῶν οὐρῶν· νῦν δὲ ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργεῖν ἐς τοσοῦτο· ἀμαξίδας γὰρ ποιοῦντες ὑποδοῦσιν αὐτὰς ταῖς οὐραῖς. Τὸ δὲ ἕτερον γένος τῶν οἰῶν τὰς οὐρὰς πλατείας φοροῦσι καὶ ἐπὶ πῆχυν πλάτος.

## XIX.—SCYTHIAN PROPHETS.

(a) *How they attribute any illness of the king to the perjury of one of his subjects, who is accordingly beheaded.*

Μάντεις δὲ Σκυθῶν εἰσὶ πολλοὶ, οἱ μαντεύονται ῥάβδοις ἰτεῖναις πολλαῖς ᾧδε· Ἐπὰν φακέλους ῥάβδων μεγάλους ἐνέγκωνται, θέντες χαμαὶ, διεξελίσσουσιν αὐτοὺς, καὶ ἐπὶ μίαν ἐκάστην ῥάβδον τιθέντες θεσπί-  
5 ζουσι· ἅμα τε λέγοντες ταῦτα συνειλοῦσι τὰς ῥάβδους ὀπίσω, καὶ αἶθις κατὰ μίαν συντιθέασιν. Αὕτη μὲν σφι ἢ μαντικὴ πατρώα ἐστίν.

Ἐπὰν δὲ βασιλεὺς ὁ Σκυθῶν κάμη, μεταπέμπεται ἄνδρας τρεῖς τοὺς εὐδοκιμοῦντας μάλιστα τῶν μάντεων,

οἱ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσιν 10  
οὔτοι ὡς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιλείας  
ἐστίας ἐπιώρκηκέ τις, λέγοντες τῶν ἀστῶν ὃν ἂν δὴ  
λέγωσι. (Τὰς δὲ βασιλείας ἐστίας νόμος Σκύθαις ἐστὶν  
ὀμνύναι τότε, ἐπὶ τὸν μέγιστον ὄρκον ἐθέλωσιν ὀμ-  
νύναι.) Αὐτίκα δὲ διελημμένους ἄγεται οὔτος ὃν ἂν 15  
δὴ φῶσιν ἐπιορκῆσαι· ἀφιγμένον δὲ ἐλέγχουσιν οἱ  
μάντις ὡς ἐπιορκήσας φαίνεται ἐν τῇ μαντικῇ τὰς  
βασιλείας ἐστίας, καὶ διὰ ταῦτα ἀλγεῖ ὁ βασιλεὺς.  
Ὁ δὲ ἀρνείται, οὐ φάμενος ἐπιορκῆσαι, καὶ δεινο-  
λογεῖται. 20

Ἄρνούμενος δὲ τούτου, ὁ βασιλεὺς μεταπέμπεται  
ἄλλους δίπλασίους μάντις· καὶ ἐὰν μὲν καὶ οὔτοι,  
ἐσορῶντες ἐς τὴν μαντικὴν, καταδήσωσιν ἐπιορκῆσαι,  
ἐκείνου εὐθέως τὴν κεφαλὴν ἀποτέμνουσι καὶ τὰ χρή-  
ματα αὐτοῦ διαλαγχάνουσι οἱ πρῶτοι τῶν μάντεων· 25  
ἐὰν δὲ οἱ ἐπελθόντες μάντις ἀπολύσωσιν, ἄλλοι πάρ-  
εισι μάντις, καὶ μάλα ἄλλοι. Ἐὰν οὖν οἱ πλείονες  
τὸν ἄνθρωπον ἀπολύσωσι, δέδοκται τοῖς πρώτοις τῶν  
μάντεων αὐτοῖς ἀπόλλυσθαι.

(b) *How the prophets themselves are put to death when mistaken.*

Ἀπολλῦσι δῆτα αὐτοὺς τροπῷ τοιῷδε· ἐπὶ ἄμαξαν  
φρυγάνων πλήσωσι καὶ ὑποζεύξωσι βούς, ἐμποδίσαντες  
τοὺς μάντις καὶ χεῖρας ὀπίσω δῆσαντες καὶ στομώ-  
σαντες, κατειργνύουσιν ἐς μέσα τὰ φρύγανα· ὑποπρή-  
σαντες δὲ αὐτὰ ἀφίασι φοβήσαντες τοὺς βούς. Πολλοὶ 5  
μὲν δὴ βούς συγκατακάονται τοῖς μάντισι, πολλοὶ δὲ

περικεκαυμένοι ἀποφεύγουσιν ἐπὶ αὐτῶν ὁ ῥυμὸς κατακαυθῆ.

Κατακάουσι δὲ τρώπῳ τῷ εἰρημένῳ καὶ δι' ἄλλας  
 10 αἰτίας τοὺς μάντις, ψευδομάντις καλοῦντες. Οὗς δ'  
 ἂν ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας  
 λείπει, ἀλλὰ πάντα τὰ ἄρσενα κτείνει, τὰ δὲ θήλεα  
 οὐκ ἀδικεῖ.

## XX.—THE POWER OF CUSTOM.

Ἐκαστοι νομίζουσι πολὺ τι καλλίστους τοὺς ἑαυτῶν νόμους. Τοῦτο δὲ πολλοῖς τε ἄλλοις τεκμηρίοις πάρεστι σταθμώσασθαι, καὶ δὴ καὶ τῷδε·

Δαρείος ἐπὶ τῆς ἑαυτοῦ ἀρχῆς καλέσας Ἑλληνάς  
 5 τινὰς ἤρετο ἐφ' ὁπόσῳ ἂν χρήματι βούλοιντο τοὺς πατέρας ἀποθνήσκοντας κατασιτεῖσθαι· οἱ δὲ ἐπ' οὐδενὶ ἔφασαν ἔρδειν ἂν τοῦτο. Δαρείος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλουμένους Καλλατίας, οἱ τοὺς γονέας κατεσθίουσιν, ἤρετο (παρόντων τῶν Ἑλλήνων καὶ δι'  
 10 ἑρμηνέως μανθανόντων τὰ λεγόμενα) ἐπὶ τίνι χρήματι δέξαιντ' ἂν τελευτῶντας τοὺς πατέρας κατακάειν πυρὶ· οἱ δὲ, ἀναβοήσαντες μέγα, εὐφημεῖν μιν ἐκέλευον.

## NOTES.

### I.

#### GAMES INVENTED BY THE LYDIANS.

1. **Φασὶν οἱ Λυδοὶ**, κ.τ.λ. As a matter of fact, most of the games mentioned were of much greater antiquity than is implied; but Herodotus very properly abstains from spoiling a good story by disputing the accuracy of its details.

3. **Μάνεω**, a genitive employed in Ionic Greek from nouns in *-ης* of the first declension. Manes was the mythical founder and earliest king of the Lydian nation, as Romulus was of the Roman.

4. **ἀνὰ τὴν Λυδίαν πᾶσαν**. See note on XI. B, § 5, l. 15.

**λιπαροῦντες**. The sense of the word in this passage, for which see Vocabulary, is not that which it bears in ordinary Attic Greek, viz., 'to beseech earnestly.'

5. **μετὰ**, adverbial = *ἔπειτα*.

6. **ἄλλος ἄλλο ἐπεμηχανᾶτο**, 'one man devised one remedy, one another.' "Ἄλλος succeeded by a second ἄλλος (or any part of it) in *different* clauses = 'one ... one' or 'one ... another,' but when the word is repeated, as above, in the *same* clause, we cannot translate literally.' Such a phrase is really a shortened form for *ἄλλος ἄλλο ἐμηχανᾶτο*, *ἄλλος ἄλλο ἐμηχανᾶτο*. Compare Latin 'alius aliud facit.'

7. **ἀστραγάλων**. This game, which resembled that of dice, was originally played with knucklebones, but afterwards with more elaborate instruments. The 'astragali' differed from

the 'cubi' or dice proper, in having only four sides flat and marked, the other two being rounded. The methods of playing the two games were also dissimilar.

9. πεσσῶν. The game of πεσσοί, resembling our draughts or chess, is said to have been known in Egypt as early as 2000 B.C. It was popular among the Greeks; and Pindar, a celebrated poet who composed choral songs, represents the heroes in Elysium as amusing themselves with the game.

10. πρὸς τὸν λίμον, lit. 'against their hunger,' i.e., 'to stave off their hunger.'

## II.

### THE OLDEST RACE ON EARTH.

7. πόρον etc., 'find out any solution to this question (namely) who were' etc. Notice the two negatives οὐκ ... οὐδένα, which, in Greek, strengthen instead of cancelling each other; cf. l. 10, μηδένα ... μηδεμίαν.

11. ἐφ' ἑαυτῶν, 'by themselves.' Ἐπὶ, lit. *upon*, is often used with the genitive to denote 'place where'; hence with a person it frequently means 'in the presence of'; thus ἐφ' ἑαυτῶν = 'in their own presence,' i.e. 'alone, by themselves.'

12. πλήσαντα δὲ τοῦ γαλ., 'having satisfied (them) with the milk.' Πλήμπλημι, like the adjectives πλέως, πλήρης, and the Latin *plenus*, 'full,' is followed by the genitive of the substance with which a thing is filled.

14. ῥήξουσι. Pres. indicative for the optative, cf. on VIII. A, § 3, l. 7.

21. πολὺ ἦν, 'was often-repeated.'

25. καλοῦντας τὸν ἄρτον, supply βεκὸς, 'found that the Phrygians called bread by that name.'

## III.

### CROCODILES IN EGYPT.

4. ἑκάτεροι in the plural signifies 'each set, or group, of people.'

17. κατὰ τὴν φωνήν, lit. 'down to the cry,' i.e., 'in the direction of the cry.'

11. ἄγραι, 'modes of catching' for which ἀλώσεις might be used in Attic prose. In the Attic writers ἀγραι is rather 'the act of catching,' or 'the chase.'

14. ἀγκιστρον, an old word for 'a hook,' is retained in Attic only in the special sense of the hook of a spindle.

18. οἱ δέ, 'and they' (cf. on VIII. A, § 1, 16, for this usage of ὁ when followed by μέν or δέ), *i.e.*, the men on the bank, though in l. 14 and l. 15 only one man is mentioned.

20. κατέπλασεν, the 'gnomic' aorist, to be translated in English by the present tense; see on IX. (c) l. 13.

#### IV.

##### STORY OF MYCERINUS.

1. τοῦ πατρὸς. Cheops by name, who closed all the temples and terribly oppressed his subjects by forcing them to give up their usual occupations (ἔργα in l. 3), in order to carry on enormous building operations of his own.

6, 7. πρῶτον '... ἦρξεν ... ἀποθανοῦσα, 'the death of his daughter first began his troubles,' lit. 'his daughter having died.' Cf. *urbs capta* = 'the capture of the city.'

13. πάτρως. Chephren, who succeeded his brother Cheops, and followed his bad example.

23. ὡς κατα-κεκριμένων ... τούτων. For ὡς with the genitive absolute see on VIII. B, § 3, l. 15; the force of it here is 'feeling, or recognising that this fate had now been absolutely decreed against him,' *i.e.*, he saw that it was no use to expostulate further in the hope of obtaining a reprieve.

24. ποιησάμενος. Notice the force of the middle voice, 'getting made for his use.'

25. ὅπως γίγνοιτο νύξ, 'whenever night came on.' The optative expresses indefinite frequency in the past.

27. ἕνα γῆς κ.τ.λ., 'wherever in the land he heard that there were the most suitable places for revelry.' γῆς is a partitive genitive, ἕνα γῆς being equivalent to our 'where on earth.' The optative πυνθάνοιτο is again one of indefinite frequency in past time.

29, 30. οἱ ... γένοιτο, *dativus commodi*, 'that there might be for him,' 'that he might have.'

## V.

## STORIES OF AMASIS.

## (a.)

1. Ἀπρίου ὠδε καθῆρ. The Egyptians had revolted against King Apries, and when he sent his officer Amasis to persuade them to return to their allegiance, the rebels suddenly offered to make Amasis their king. He assented to this, defeated Apries who was supported by his mercenaries, and succeeded to the throne. He was anxious to deal mercifully with the captive monarch, but was forced to sacrifice him to the anger of the Egyptians, who put him to death.

1, 2. Τὰ ... πρῶτα, adverbial, more commonly πρῶτον, without the article.

3, 4. ἅτε ... ὄντα, 'inasmuch as he was.' See vocab. ἅτε.

4. μετὰ δὲ σοφία, etc., 'but afterwards by skilful dealing instead of indiscretion he won them over.'

6. ἄλλα τε ἀγαθὰ μυρ. καὶ, 'he had, beside a host of other fine possessions, a golden, etc.' See on xi. B, § 1, l. 23.

8. κατακόψας, 'cutting to pieces'; κατὰ compounded with a verb often has an intensifying force, lit. 'right down to the end.' In English on the contrary we speak of 'cutting up.'

14, 15. ἐνεμοίεν ... ἐναπονίζονται ... σέβονται, optative because the relative clause in which the verbs occur is in *oratio obliqua*. Before τότε σέβονται we must supply ὄν from ἐς ὄν.

ἔφη λέγων, 'he went on to say.'

16. αὐτὸς ... πεπραγῆναι, nominative with the infinitive as referring to the subject of the principle verb. Notice that when a verb has a second or strong perfect it is regularly intransitive. Thus πέπραγα = I have fared; πέπραχα, 'I have done, or transacted.' Cf. ὄλωλα, I have perished; ὄλώλεκα, 'I have destroyed.'

17. εἴη, optative because in *oratio obliqua*.



## (b.)

3. **μέχρι πληθούσ. ἀγοράσ**, 'until the filling of the market,' a technical term for one of the four divisions of the day, which are elsewhere given by Herod. as follows, *ἄρθρος*, the early morning; *ἀγοράσ πληθούσης* (or *πληθουούσης*), forenoon; *μεσημβρία*, noontide; *ἀποκλινομένη ἡμέρα*, the decline of the day.

4, 5. **τὸ ἀπὸ τοῦδε**, 'thenceforth,' adverbial.

9. **προύστηκας** = *προ-έστηκας*. **τὸ ἄγαν φλαῦρον**, 'too much frivolity,' 'an excess of frivolity.' Adverbs preceded by the article are often employed in Greek as if they were adjectives, e.g. *οἱ νῦν ἄνδρες*, 'the men of the present day'; *ὁ πρὶν χρόνος*, 'the former time.'

10, 11. **χρῆν ... πράττειν**, 'you ought to transact (but you don't),' lit. 'It would be your duty (if you did what was right),' for *χρῆν ... πράττειν* is really the apodosis of an unfulfilled condition, the protasis being implied; the particle *ἄν*, which is almost invariably required in such cases, is usually omitted with the imperfects *χρῆν* (or *ἐχρῆν*), *ἔδει*, and a few other verbs.

13. **ἤκουες**. Intransitive, see Vocab. *ἀκούω*.

19, 20. **τὸ μέρος**, adverbial, 'in turn.'

## (c.)

4. **ἔκλεπτεν ἄν, ἦγον ἄν**, 'he used to steal,' 'they used to bring him,' etc. The imperfect or aorist indicative are sometimes used with *ἄν*, in what is called an 'iterative' sense, i.e. to express repeated action in the past. It is supposed that the construction is the protasis of a conditional sentence of the type employed to express unfulfilled condition, thus, *ἔπραξα ἄν* = '(If I ever had had a chance) I would have done it,' i.e. 'I did it whenever I got the chance,' 'I constantly did it.' In such cases the imperfect is distinguished from the aorist as implying that the repeated action is also continuous; thus *ἔκλεπτεν ἄν περιῶν*, 'he used to go round on a thieving raid.'

9. **Ἐπεὶ ... ἐβασίλευσε**. 'When he *had* become king,' see on VIII. B, § 3. l. 10, and compare the succeeding words *σοὶ ... ἀπέλυσαν*.

12. **ὡς ... οὖσιν**, 'regarding them as,' etc. Cf. on VIII. B, § 3, l. 15.

## VI.

## STORY OF ARION THE LYRIC POET.

1. Ἄριων. See Vocabulary of proper names.

κιθαρωδός, derived from κιθάρα (whence the word 'guitar') 'a lyre,' and ᾄδειν 'to sing,' signifies 'one who sings to the lyre,' hence 'a lyric poet,' for in early times such poets not only composed poems capable of being set to music, but composed the music also, and sang their own songs to the lyre.

τὸν πολὺν τοῦ χρόνου, 'the greater part of his time.' Notice the usage, partly adjectival, partly substantival, of πολὺς and also of ἡμῖς accompanied by the article; they are substantival inasmuch as they have a noun in the genitive case (τοῦ χρόνου in this instance) dependent upon them; and they are also adjectival since they agree in gender with their noun, e.g., ἡ πολλὴ τῆς νήσου, 'half the island,' τὸ ἡμῖς τοῦ τείχους, 'half the wall.'

2. Περιάνδρῳ. See Vocab. of proper names. A favorable feature in the government of the Greek tyrants was the patronage they afforded to literature and art, and to poets in particular. Periander at Corinth, Polycrates at Samos, Pisistratus and his sons at Athens, Hiero at Syracuse, entertained the most distinguished poets of their day at their courts.

3. Ἰταλίαν τε καὶ Σικελίαν. In visiting these countries Arion was not going among a foreign people. For the coasts of Sicily and of Southern Italy were lined with cities founded by colonists from Greek states, and it was among these Greek-speaking cities that Arion displayed his poetical and musical talents. So numerous and important were these colonies in Southern Italy that the whole region acquired the name of Magna Graecia.

6. οὐδαμοῖς. This word is frequent in Herodotus, but is not employed in later Greek authors, who use οὐδένες in a similar manner.

12, 13. τὴν ταχίστην, adverbial accusative, supply ὁδόν—'the quickest way,' 'as quickly as possible.'

21. νόμον τὸν ὄρθιον, 'the Orthian Nome.' The Νόμος or Nome was the name of a particular kind of religious song,

accompanied by the lyre, and appropriated to the worship of Apollo. The 'Orthian Nome' was one written in a particular kind of metre known as the *ὄρθιος*.

22. ὡς εἶχε, 'just as he was,' the verb being used in its intransitive signification, as in the phrase ἀνακῶς εἶχεν below in l. 29.

25. ὡς λέγουσι, 'as they (indefinite) say,' 'as the story goes.'

29, 30. Ὡς δὲ ἄρα παρήσαν, 'when they really came.' Arion had no doubt declared, in confirmation of his story, that the sailors would soon arrive at Corinth; but Periander did not believe him, so that the particle ἄρα is appropriate, implying as it frequently does that a thing happens contrary to expectation. Cf. on VIII. A, § 3, l. 3.

31, 32. περὶ Ἰταλίαν, 'somewhere in Italy,' implying that he was travelling round from city to city.

## VII.

## STORY OF EUENIUS.

## (a.)

1. ἡλίου πρόβατα, flocks sacred to the sun are mentioned in several passages in early Greek writers, in one of which they are said to number 350, corresponding perhaps to an old reckoning of the days of the year.

4. ἐνιαυτὸν, accus. of duration of time.

4, 5. περὶ πολλοῦ δὴ ποιοῦνται, 'esteem very highly.' See on XI. B, § 2, l. 10.

11. εἶχε σιγῆν. The verb is of course intransitive, 'kept in a state of silence,' 'held his peace.'

14. ὑπαγαγόντες ... ὑπὸ δικασ. We say 'before' the court, or judge, and in Greek the more common preposition is εἰς, but ὑπὸ is employed in this passage somewhat as *sub* in the Latin '*sub iudice*,' 'under the consideration or decision of the judge.'

## (b.)

1. Ἐπεὶ ἐξετύφλωσαν, pluperfect signification, cf. on VIII. B, § 3, l. 10.

2. σφι, *dativus commodi*, 'did not bear for them.'

5. οἱ θεοί, used for the priest or priestess at the oracles who were supposed to speak the words with which the god inspired them. It is mentioned on x. ad fin., that the authorities presiding over the oracles were usually staunch upholders of morality, etc.; similarly in this instance they condemn the blinding of Euenius as cruel and excessive.

7. οὐ πρότερόν τε. τε is placed third instead of second, because οὐ πρότερον form practically a single word.

8. πρὶν ἄν with the subjunctive = 'until,' is only used after a negative clause.

(c.)

1. ἦν ἔχοντα, transl. 'on the possession of which.'

2. With προῦθεσαν (= προ-έθεσαν) understand τὰ χρηστήρια as object, 'Consigned them to certain citizens to carry out.'

3. σφι, *dativus commodi*, 'for the Apolloniates.'

5. κατέβαινον συλλυπούμενοι, 'they went on to condole.' The verb κατέβαινον implies that they at length approached the subject which they really wanted to discuss, the preposition κατά expressing metaphorically gradual descent to a point aimed at.

5, 6. ταύτη ὑπαγαγόντες, 'leading him on in this manner.' ταύτη is adverbial, ὁδῶ being understood, 'by this way.' ὑπό compounded with a verb very often, as in this case, implies *secrecy* or *deception*.

16. δεινὰ ἐποιεῖτο, 'regarded it as a shameful concern'; for δεινὰ see on XII. l. 11.

17. ὡς ἑξαπατηθεῖς, 'feeling that he had been cheated'; see on VIII. B., § 3, l. 15.

18. ἔμφυτον μαντ., 'a naturally-inspired power of prophecy,' in contrast to the same power acquired by education in the technicalities of signs and omens.

## VIII.

### STORY OF CYRUS.

#### A. INFANCY OF CYRUS.

##### § 1.

1. Μάγων. The Magi formed the priesthood of the Medes. They retained their priestly functions even after the Persians

had secured the dominion, although they were ardent supporters of the Medes during the struggle for supremacy. The English word 'magic' is derived from their name since they claimed to possess supernatural powers.

6. **τοιάδε**, 'such things as follow'; whereas *τοιαῦτα* means 'such things as mentioned.' There is the same distinction between *τάδε* and *ταῦτα*, *ᾧδε* and *οὕτως*, etc.

7. **πῶμα δ' ἂν προσθῶ**, 'whatever task I shall impose upon you.' The relative is accompanied by *ἂν* and followed by the subjunctive to express futurity. We might have had simply *δ προστίθημι*, i.e. 'the particular task I am now imposing on you'; but the king wishes to prepare Harpagus beforehand, as it were, for some unpleasant mission.

8. **ἐς σεαυτοῦ**, 'to your own house,' understand *οικίαν*, or some similar word. This is a familiar construction not only in Greek but also in English, e.g. 'I went to Mr. Thompson's,' 'I was at Mr. Thompson's.'

9. **μετά**. Adverbial; see vocab.

10. **φίλον**, supply *ἐστὶ σοι*, 'If it is pleasing to thee.'

10, 11. **χρὴ δὴ τό γ' ἐμὸν ὑπηρετεῖσθαι**. 'It is surely right that my service should be performed,' etc. A peculiar usage of *ὑπηρετεῖν* in the passive, which is hardly to be imitated.

13. **τὰ οἰκία**. Both Greeks and Romans were fond of using a plural word to signify the collection of buildings which together made up a rich man's 'house.' Cf. *aedes* in Latin, and the custom of employing *domus*, *sedes*, etc., in the plural. The word for 'house' in Attic Greek is *ἡ οἰκία*.

16. **Ὁ δὲ**. Notice that before *μέν* and *δέ*, *ὁ*, *ἡ*, *τό*, can stand alone without a noun. In such cases it is not the definite article, but a demonstrative pronoun, 'he, she, it,' etc. This is indeed its original meaning, its usage as a definite article 'the' not being found in early Greek literature.

16, 17. **Οὐδ' εἰ ... οὐκ**. In such cases the second negative repeats and strengthens the first; it must, however, be omitted in translation, since of course in English two negatives cancel each other and are equivalent to an affirmative.

20. **αὐτῷ μοι**. Observe the distinction between this form and *ἐμαυτῷ*. The latter is the reflexive pronoun, referring to

the subject of the verb, whereas *αὐτῷ μοι* is simply the emphatic 'me myself.'

24. τὸ ἐντεῦθεν, adverbial 'in the future.'

ἐμοί. Dative with *ἀσφαλείας*, 'security to myself,' 'my own security.'

26, 27. τινὰ τῶν Ἀστ., 'one of Astyages' servants.'

### § 2.

1, 2. βουκόλον τινὰ τῶν Ἀστ., 'a certain herdsman from among the servants of Astyages.'

7. ὅπως ἂν διαφθαρεῖη. To express purpose after a primary tense *ὅπως* may be used with the subjunctive or sometimes with the future indicative. In this passage the place of the future indicative is taken by the optative with *ἂν*, a construction which expresses futurity of a less distinct or certain nature, and which is really the apodosis of a conditional sentence, some sort of protasis being always expressed or implied. In many cases where there is no uncertainty at all, and where in English we use the simple future indicative, Greek is fond of using the vague or uncertain construction (*i.e.* the optative with *ἂν*), especially in reference to anything unpleasant. Translate, 'so that he may be likely to perish as soon as possible.' In this case the protasis or condition implied is something of this kind, 'If nothing unforeseen should happen.'

10. ἐκκειμένον, supply τὸ παιδίον.

### § 3.

2. τὴν αὐτὴν ὁδόν. Cognate accusatives after *ἦει*, 'he went the same way.'

3. ἄρα (which must be carefully distinguished from *ἄρα*) usually implies that something happens contrary to expectation. It may often be translated 'so then,' or 'after all,' but in this and other passages we must use some such phrase as 'strange to say,' or 'It so chanced that.'

7. ὃ μὴ ἰδεῖν ὄφελον, 'that which I would that I had not seen.' Ὀφελον, lit. 'I ought,' is used with the present and aorist infinitive to express a wish which cannot be fulfilled. The present and aorist infinitive (usually distinguished merely

as 'continuous' and 'momentary' respectively) have in this case the full temporal force of present and past time, the former implying a wish that something could take place now, the latter that something had happened on a past occasion.

οἶκος μὲν πᾶς, κ.τ.λ. It is rare to find a sentence in Greek not introduced by some connecting particle, such as γάρ or δέ. In this instance the description is rendered more graphic by its omission.

13, 14. εἴη ... ποιήσαιμι. The optative is employed because the herdsman is repeating Harpagus' words in *oratio obliqua*.

17. ὡς ἄρα, 'that it was actually,' etc. Cf. above on l. 3.

18. ἴδε, not οὗτος, because he has not yet shown the child. Cf. on § 1, l. 6.

#### § 4.

3. λαβομένη τῶν γονάτων τοῦ ἀνδρός, *not* 'clasping the knees of her husband,' but 'clasping her husband by the knees.' Λαβέσθαι in this sense takes the genitive both of the person and of the part taken hold of.

4, 5. οὐκ ἔφη οἶός τε εἶναι, 'said he was not able.' οὐκ, which really negatives the dependent clause, is always attached to φημί in this way, so that οὐ φημι acquires the sense of the Latin *nego*, 'I deny.' In Greek composition φημί ... οὐκ should be avoided, just as *dico* .. *non* in Latin.

7. εἰάν μὴ ποιήσῃ. Strictly speaking the optative is required, since the whole sentence is dependent on the past tense ἔφη; but the employment of the mood actually used in *oratio recta* by the herdsman adds life and reality to the narrative. Such constructions are very common in Greek.

9. ὧδε, 'thus,' referring to what follows; οὕτως, 'thus,' referring to what has gone before. Cf. on § 1, l. 6.

10. πᾶσα ἀνάγκη, supply ἐστί, 'it is absolutely necessary.'

14, 15. οὔτε ἡμῖν ... ἔσται, 'we shall have adopted an excellent plan,' lit. 'it will not have been badly planned by us,' βεβουλευμένον ἔσται being used impersonally.

14. ἡμῖν. The agent is expressed in Greek by the dative case after the perfect or future-perfect passive, and after the verbals in -τέος, -τέον; in other cases by ὑπὸ with the genitive.

26, 27. εἶδε διὰ τούτων, 'had him seen by means of them.' Cf. above, § 1, l. 24, κτείνει δι' ἐμοῦ, 'is having him put to death by my agency.' Similarly in English we can say, 'He did it by proxy.'

## B. THE BOYHOOD OF CYRUS.

### § 1.

1. δεκαέτης. In Attic Greek this word signifies not 'ten years old,' but 'ten years long.'

4. τὸν τοῦ βουκ. ἐπικ. παῖδα, 'the son of the herdsman as he was called.' ἐπικλησιον, an adverbial accusative (see Vocab.).

6, 7. ὀφθαλμὸν βασιλέως, evidently a familiar oriental expression, implying a confidential servant used by the king for secret inspection of his subjects and kingdom. The Lexicon states that a Chinese state-paper of 1834 speaks of the British superintendent as 'the Barbarian eye.'

7. ὡς, which can hardly be translated, accompanies phrases implying distribution.

13. ἐπεὶ τάχιστα, 'as soon as ever'; Latin, *quum primum*.

15. ὡς εἶχε, see Vocab. ἔχω.

### § 2.

7, 8. ταῦτα τοῦτον ἐποίησα, 'treated him in this manner.' In this sense ποιεῖν can take a double accusative; but in Attic Greek it is more usual to find an adverb and the accusative of the person only, thus κακῶς or εὖ ποιεῖν τινα.

12. ἕς δ, 'until,' lit. 'until which (time).'

16. ἀνάγνωσις, 'recognition.' In Attic its signification is 'reading'; for 'recognition' ἀναγνώρισις is used.

16, 17. ὁ χαρακτήρ ... ἑαυτὸν, 'the character of the boy's features appeared to resemble his own' (Astyages'), lit. 'to resemble *him*.' Similarly Byron writes—

"There be none of Beauty's daughters  
With a magic like *thee*,"

meaning like *thine*.

17. προσφέρεσθαι, 'to resemble.' This usage is only found in Herod., but the adjective προσφερέης, 'resembling,' is not uncommon.



23. ταῦτα ποιήσω, 'I will settle this matter.'

24. πέμπει, 'sends away.' Ἀποπέμπει is more usual in this sense.

26. Ἐπεὶ ... ὑπελέλειπτο. The pluperfect with ἐπεὶ, ὡς, ἐπειδὴ, meaning 'after,' is not nearly so common as the aorist, and the construction should not be imitated.

27. τάδε, 'the following questions.'

30. οὐκ ἔφη. Cf. above on A, § 4, l. 4.

31. ἄμαλέγων... ἐσήμαινε, 'while saying these words, he at the same time gave a sign, etc.' In such cases Greek usually connects ἄμα with the participial clause, while in English the corresponding adverb is taken with the principle verb..

35. αὐτόν, i.e. Astyages.

### § 3.

1. τοῦ βουκόλου ... ἐκφήναντος, probably not genitive absolute, but simply dependent on λόγον, 'took less account of the herdsman, after he had revealed the truth.'

8. ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, 'that he might not be confuted and detected (in deception).'

10. ἤκουσεν. This aorist should be translated by the English pluperfect. The distinction between these two past tenses is by no means always observed in Greek, especially with ὡς, 'after,' ἐπειδὴ, etc. Cf. above on § 2, l. 26.

12. λέγων ὡς, "περίεστι κ.τ.λ." The conjunctions ὡς and ὅτι are used to introduce *oratio obliqua*, corresponding to the English 'that.' They are, however, not uncommonly used, as in the present passage, to introduce *oratio recta* also, and in such cases they must be omitted in translation.

15, 16. Ὡς ... μεθεστηκυίας. Ὡς is often attached in this manner to the participle to imply that the statement is not necessarily one of fact but of conception. It may be rendered 'thinking that,' 'on the ground that,' or in some cases 'on the pretence that.'

16, 17. τοῦτο μὲν ... τοῦτο δὲ, adverbial; see Vocab.

18, 19. παρίσθι μοι ἐπὶ δεῖπνον. Notice that παρίσθι, strictly speaking 'I am present,' is often, as in this instance used in the sense of 'I come to,' and therefore can be followed by εἰς or ἐπί with the accusative, as if it were a verb of motion.

21, 22. οἱ εἰς δ. ἔγεγ., 'had turned out well for him.' Οἱ, *dativus commodi*.

22. τὴν ταχίστην, adverbial; see Vocab.

24. ἐς Ἀστυάγους. See above on A, § 1, l. 8.

#### § 4.

11. δ βούλεται αὐτῶν. The present indicative used for purposes of graphic description, where we should expect the optative, as being in *oratio obliqua*. Similarly δ ἂν with the present subjunctive is used in l. 16, after ἔφη. Cf. above on A, § 3, l. 7. Αὐτῶν, partitive genitive, 'whatever parts of them he wished.'

#### § 5.

1. δίκην ταύτην. Attic prose would require ταύτην τὴν δίκην, unless we can regard δίκην as in apposition to ταύτην ('he imposed this as a punishment'), in which case the article could not be used.

1, 2. Κύρου ... πέρι. Remember that when dissyllabic prepositions are placed after their noun, the accent is thrown back from the last to the first syllable.

4. ὅπη ἔκριναν. Strictly speaking we should expect the optative in a dependent question, but ἔκριναν represents the mood and tense actually employed by Astyages in *oratio recta*. Cf. on § 4, l. 11.

ταῦτὰ = τὰ αὐτά, 'the same as before.'

5. χρῆν ἂν, transl. 'it would have been necessary,' the sentence being one of unfulfilled condition in past time. The imperfect χρῆν has often, as in this instance, to do duty for the aorist, since the latter tense is wanting.

7. Ἔστι τε ... καὶ περίεστι, 'the boy lives and has survived,' *i.e.*, he is still alive in spite of my efforts to get rid of him.

19. τῇ σαυτοῦ μοίρᾳ. The instrumental dative, as if περίεσι, 'you survive' were a passive verb = 'you are saved.'

20. ἴθι χαίρων. The participle of χαίρω is constantly used in this way, especially with the verb ἀπαλλάττω, signifying not so much 'rejoicing' as 'unharmful,' 'with impunity.'

21, 22. οὐ κατὰ Μίτ., 'not after the standard of,' 'of a very different kind to.'

## C. THE MANHOOD OF CYRUS.

## § 1.

6. ἀνέπειθεν, 'kept urging them.' The preposition Ἀνά (properly 'upon' or 'up') when compounded with πείθω implies that the persuader has a difficult task. Our expression 'uphill work' perhaps illustrates the force of the Greek preposition. The task of Harpagus was naturally a difficult one, since he had to persuade the Medes not only to revolt against their king, but to do so in favour of Cyrus, a member of the rival Persian race. The same word is used in l. 9, of Cyrus persuading the Persians, since it was no easy matter to induce a race to rebel which had for so long been used to the ascendancy of the Medes.

9. ἀναπέσει. Notice the employment of the indicative in place of the optative, and cf. note on B, § 5, l. 4.

13. ἔφη λέγων, 'he went on to say' (lit. 'he said in his speech').

14. ἕκαστον ἔχοντα, accusative in apposition to ὑμᾶς the implied subject of the infinitive παρῆναι. Similarly in l. 19 λελουμένους, for which we might have expected the dative in agreement with αὐτοῖς, is in the accusative to agree with the subject implied in παρῆναι.

19. ἐς τὴν ὑστεραίαν, 'on the next day.' In expressions of time ἐς (or εἰς) implies some future occasion and usually signifies 'until.' Properly speaking it retains that meaning here, for they were to wait *until* the morrow, and then come.

24, 25. ἐπεὶ ἀπὸ δείπνου ἦσαν, 'when they had finished dinner,' a favourite idiom in Herodotus.

27. πολὺ εἶναι τὸ μέσον, 'the difference was great indeed.' τὸ μέσον, lit., 'the space between,' 'the interval.'

28. πάντα σφί κακὰ ἔχειν, 'brought to them (lit. had for them) all sorts of evils.' Σφί, a shortened form of σφίσι, is not Attic.

33. ἔχουσιν. Dat. plural, referring to ὑμῶν.

## § 2.

2. ἤλευθεροῦντο. The full force of the middle (not passive) voice, and of the imperfect tense must be given in translation. 'Set about freeing themselves.'

3, 4. ἐπίθετο Κύρον πράττοντα, 'learnt that Cyrus was doing.' Remember that after verbs of perceiving, knowing, ascertaining, etc., the participial construction is used in Greek, and not the accusative with the infinitive.

6. βουλήσεται, the indicative, the mood of the *oratio recta*, in place of the optative, the proper mood of the *oratio obliqua*; cf. on B, § 4, l. 11.

10. τοῦ λόγου, 'the secret,' 'the conspiracy.'

23. ἐς ὃ, 'until,' lit. 'up to which (time).'

## IX.

### SOLON AND CROESUS.

The writings of Herodotus are full of references to the instability of human fortune; and he dilates upon this story of Croesus as a crowning instance. "Within a few weeks the prosperous and puissant monarch, master of untold treasures, ruler over thirteen nations, lord of all Asia from the Halys to the sea, was a captive and a beggar, the miserable dependant upon the will of a despot whose anger he had provoked. Such a catastrophe had something in it peculiarly calculated to excite the feelings of the Greeks." (Rawlinson's Herod., vol. I., p. 382.)

It is, of course, very doubtful whether Solon really visited Croesus, but it is generally acknowledged to have been possible chronologically. In any case the interest of the story does not depend on its historical correctness.

#### (a.)

1. Ἐκδημήσας ὁ Σόλων. See Vocab. of proper names, Σόλων.

4, 5. περιήγον κατὰ τοὺς θησ., 'led him all round the treasures.' κατὰ, lit. 'downwards,' is frequently used with the accusative to express 'up and down,' 'all over,' e.g., κατὰ πόντον, κατὰ τὴν πόλιν.

9. νῦν ἕμερος ἐπήλθέ με, 'a desire has just now come upon me.' This is one of not a few cases where we are obliged to translate the Greek aorist (accompanied by certain adverbs of time) by the 'perfect with have,' and not by the English preterite. Cf. ἤδη εἶδες in ll. 9, 10, 'you have already seen.' πολλάκις εἶδον, 'I have often seen.' ἕμερος is chiefly poetical; ἐπιθυμία is the common word for 'desire' in Greek prose.

9, 10. ἐπερωτᾶν εἴ τινα .. εἶδες, 'to ask whom you have by this time seen,' etc. Εἴ τις, lit. 'if anyone,' is not unfrequently used in the sense of the dependent interrogative ὅστις, 'who.'

10. Ἐλπίζων εἶναι, 'thinking himself to be.' Ἐλπίζειν, usually 'to hope,' frequently signifies merely 'to expect,' whether of good or evil. It also comes to mean 'to imagine, deem, consider,' just as we often say in English, 'I expect that is so.' 'To hope to be' would require the future infinitive.

12. τῷ ὄντι, 'the real truth.'

15-17. τοῦτο μὲν ... τοῦτο δὲ. Adverbial. 'In the first place—in the second place.'

16. καλοί τε κάγαθοί. The phrase καλὸς τε κάγαθός, καλὸς κάγαθός, or even as a single word καλοκάγαθός, was used to imply the possession of all the qualities requisite in a gentleman. Hence οἱ καλοκάγαθοί often denoted simply members of the upper classes, whether they possessed the qualities implied by the term or not. The same is the case with the Latin *optimates*, and the Greek οἱ ἀριστοί, 'the aristocracy' (lit. the best men). The reverse process has taken place with the word 'Gentlemen,' which from signifying simply men of good birth or family (*gens*, a tribe or clan) has come to imply rather the possession of certain good qualities supposed to be characteristic of such persons.

19. τοὺς ἀστυγείτονας. Perhaps the Megarians, with whom the Athenians carried on a long warfare during the lifetime of Solon.

20. ἀπέθανε, 'he perished,' or, 'was slain.' The passive of ἀποκτείνω is never used in good Greek prose, and its place is supplied by ἀποθνήσκω.

(b.)

2. ἴδοι. N.B. The optative, like the past tenses of the Latin subjunctive, is regularly used in an interrogative clause dependent on a past tense.

5. τοιάδε, *i.e.*, such as I am about to describe; cf. on VIII. A, § 1, l. 6.

καὶ δὴ καί. This combination of particles is frequently used in introducing some additional fact on which greater emphasis is laid than on what has preceded. 'And moreover this story in particular,' etc.

7, 8. τὴν μητέρα αὐτῶν. She was the priestess of Hera, as we learn from other sources.

10. ὑποδύντες. Notice that the strong aorist of the verb δύω has always the middle meaning.

15. ἄμεινον εἴη τεθνάναι μᾶλλον κ.τ.λ. Strictly speaking μᾶλλον is unnecessary after the comparative ἄμεινον; but the word ἄμεινον, like the Latin *saepius*, was so often used almost in a positive sense (cf. XII., 1. 9, οὐ γὰρ ἄμεινον = it is not well) that μᾶλλον became almost necessary to impart the full comparative signification. These gloomy views about the miseries of existence seem to have been prevalent among many of the Greeks living about the time of Solon. They are not found in the earliest known Greek literature, the poems of Homer, and they are in no wise prominent in the great writers of the fifth century B.C., such as Pindar and the dramatic poets.

17, 18. τὴν μητέρα (ἐμακάριζον) οἶων κ.τ.λ., 'congratulated the mother for being possessed of such children,' lit. 'for what sort of children she possessed.'

24. ποιησάμενοι. Notice the middle 'made for themselves,' or perhaps 'got made for themselves' (cf. διδάσκεσθαι, to get some one taught, as distinct from διδάσκειν, to teach).

25. ἀνδρῶν ... γενομένων. Not genitive absolute, but in apposition to αὐτῶν.

(c.)

3. τὸ μηδέν. Often used of what is practically worthless. It is commonly said that οὐ negatives facts, and μὴ conceptions; thus τὸ οὐδέν would signify that which is absolutely non-existent, while τὸ μηδέν is that which is *conceived* to be as good as nothing.

6, 7. ἐπιστάμενον ... περί. It is convenient to turn this sentence slightly: "Knowing well that divine power is altogether envious (of human happiness) and disposed to bring trouble upon us, I am questioned by thee," etc.

11, 12. σκοπεῖν τὴν τελευτὴν ... πῆ ἀποβήσεται, 'to consider how the end will turn out.' When verbs of *knowing*, *perceiving*, etc., have an interrogative sentence dependent upon them, the subject of the dependent clause usually is first introduced as the object of the principal verb. Thus 'I know who you are' is in Greek Οἶδα σὲ ὅστις εἶ (lit., I know *you* who you are).

12. ὑποδείξας, 'giving a glimpse of.' The force of ὑπό compounded with a verb is often that an action is done surreptitiously or quietly.

12, 13. πολλοῖς ... ἀνέτρεψε, 'to many men God gives one short glimpse of happiness, and then destroys them root and branch.' There is another similar passage in Herod., "God, after giving one taste of happiness in life, is found to be envious therein (ὁ θεὸς γλυκὴν γεύσας τὸν αἰῶνα φθονερός ἐν αὐτῷ εὐρίσκεται ὦν)." Notice that the aorist ἀνέτρεψε must be translated by the present tense. It is an example of what is called the 'gnomic' aorist, because it was commonly employed in general precepts or proverbs (Γνώμαι). It expresses that a thing has always happened in past instances, and continues to do so in the present. In English we pay attention to the latter and so use the present tense; while the Greeks fixed their attention on the past instances and employed the aorist.

(d.)

1. Νέμεσις is 'deserved retribution,' such as the Greeks held to be constantly brought upon a man by the gods, when excessive prosperity had led him to pride or presumption. Solon (p. 24, c, l. 6) had described divine power as φθονερόν, 'envious,' implying that the gods took a malicious pleasure in overthrowing human prosperity, whether misused or not; he should rather, according to the more orthodox views of the ancients, have said νεμεσητικόν, 'retributive,' implying that the action of the gods was regulated by justice.

2. ὡς εἰκάσαι, 'presumably'; an adverbial expression. See ὡς in Vocab.

8. ἐστῶτι. Beginners should be cautioned against regarding ἐστῶς as a 'syncopated' form of ἐστηκώς, a term sometimes erroneously applied to it. Ἐστῶς is contracted from ἐστα-ώς, ἐστα- being the stem of the 2nd perfect, while ἐστηκ- is that of the 1st perfect.

8, 9. τῷ Κροίσῳ ... ἐση̄θη ... τὸ τοῦ Σ. ὡς εἶη κ.τ.λ. The order for translation into English is τῷ Κ. ἐση̄θη ὡς τὸ τοῦ Σ. εἶη κ.τ.λ., 'It came into the mind of Croesus that the (saying) of Solon, that none of living men are happy, was uttered with divine inspiration.'

10. τὸ τοῦ Σόλωνος. The neuter article is attached to the phrase 'Μηδένα ... ὄλβιον,' this being treated as a single substantive—'the (statement that) no one,' etc.

12. ἐκ πολλῆς ἤσ., 'after a long silence.'

μετὰ, adverbial. See Vocabulary.

16. ἔλθοι ... ἀποφλαυρίσειε ... ἀποβέβηκοι. Be careful to give the force of these tenses in translation, remembering that in *oratio obliqua* the tenses of the optative or infinitive have the same time-force as the corresponding tenses of the indicative, which would be employed in *oratio recta*. Cf. on xix. l. 16.

20. παρ' ἑαυτοῖς, 'in their own eyes.'

(e.)

6. τὴν ταχίστην, 'as quickly as possible,' See Vocab. ταχύς.

14. ὕσεν. Impersonal; see Vocab., ὕω.

## X.

### REVERENCE FOR SUPPLIANTS.

1. Πακτύης. Pactyes was a Lydian whom Cyrus, after he had defeated Croesus and captured Sardis, appointed to collect the treasure of the rich inhabitants. Pactyes, however, after Cyrus had departed seized the opportunity of organizing a serious revolt against the Persians. Cyrus sent back a Persian army against him, and he was forced to fly.

4. θεὸν τὸν ἐν Βραγχίδαῖς. The god was Apollo; and splendid ruins still remain at Branchidae of the temple here mentioned.

8. μέλλοιεν. The optative is regularly used in interrogative sentences which are dependent on a verb in past time. Notice that the future infinitive is the proper construction in prose after μέλλω.

13. ἔσχε μὴ ποιῆσαι, 'withheld the Cynaeans from doing.' Verbs expressing *prevention*, or *denial*, *doubt*, *refusal*, etc., are usually followed, not by the simple infinitive, but by the infinitive accompanied by the negative μὴ which must not be translated in English. In such cases the Greeks had in their



minds, not the action which is prevented, but the negative result attained.

15. ἐς δ, 'until,' lit. until which (time). Cf. ἐς τόδε in l. 22.

18. ἐκ πάντων, 'on behalf of them all,' lit. (chosen as spokesman) 'out of them all.'

27. ἐκ προνοίας, 'of aforethought,' 'designedly.' ἐκ is often used with a substantive, or its equivalent, in place of a simple adverb, e.g., ἐκ τοῦ ἐμφανούς = ἐμφανῶς, 'openly.' Closely analogous is the usage of our 'of' in adverbial phrases such as 'of course,' 'of one's own accord,' 'of malice prepense.'

29. ἀλλὰ ὅσα ... γένη. In translation γένη must be taken with ἀλλὰ; but in Greek, as in Latin, the antecedent is very frequently placed in the relative clause, instead of outside it as in English.

This story illustrates for us the fact that the oracles of the Greeks, whatever their shortcomings, staunchly maintained, in early times at any rate, the highest principles in the code of Greek morality and religion. Cf. on VII. b, l. 5.

## XI.

### CAPTURES OF BABYLON.

#### A. CAPTURE BY CYRUS.

The river Euphrates flowed right through the centre of Babylon, and Queen Nitocris, according to Herodotus' account, carried on extensive operations both for the improvement of the river banks, and to secure easy communication between the two portions of the city. First of all she had an enormous hollow basin excavated at the side of the river above the city. She then had blocks of stone and burnt brick placed in readiness along the banks within the city. This done, the stream of the Euphrates was diverted into the basin, or hollow lake, so that the channel in the city below might be temporarily left dry. The workmen immediately set about constructing an embankment along each side of the river in the city, and a large stone bridge to connect the two divisions of the town. So long did the lake take to fill, and so rapid were the operations of the men, that they had concluded their task before the river had returned to its ordinary channel.

Such is the account given by Herodotus, and it has been mentioned here to enable readers to understand the stratagem by which Cyrus captured Babylon.

5. *σιτία ἐτῶν ... πολλῶν*, 'provisions for many years.'

10, 11. *ὅταν ... ἴδωσι*. The construction of the *oratio recta* is retained, instead of being converted to the *ὅτε ... ἴδοιεν* of *oratio obliqua*. Cf. on VIII. A, § 3, l. 7.

17. *ἐπ' αὐτῷ τούτῳ*, 'for this very purpose.' With this usage of *ἐπὶ*, lit. 'on,' we may compare the English phrase, 'on this errand,' 'on this mission,' etc.

23. *τὰς πυλίδας*, the gates set where gaps were left in the masonry of the embankments, to admit of approach to the river from the streets.

30. *ἑορτή*. It is generally supposed that this refers to the feast of Belshazzar, described in Dan. c. v. There is, however, some degree of uncertainty about the matter.

*τοῦτον τὸν χρόνον*, 'during all this time.'

## B. RE-CAPTURE OF BABYLON BY DARIUS.

### § 1.

Cyrus was succeeded by his son Cambyses, but on the death of the latter, the Medes obtained a temporary ascendancy under one of the Magi, who pretended to be Smerdis, a brother of Cambyses. The Persians eventually recovered their supremacy, and Darius, a Persian of high rank, became king. During these discussions however, the Babylonians found an opportunity for a well-prepared rebellion, which, as we read in this passage, was only repressed with the greatest difficulty.

10, 11. *φροντίζοντας οὐδέν* etc. Their confidence on this, as on the former occasion, arose from the strength of their fortifications. In ancient times any tolerably well-fortified city, carefully guarded, seems to have been practically impregnable; and starvation or stratagem were usually the only means by which its capture could be effected. Even the little city of Plataea in Boeotia, with a mere handful of soldiers, was able to resist the most vigorous attacks of a large army of the best Greek warriors, and only submitted when the supply of food was exhausted.

23. *καὶ δὴ καὶ τούτῳ κ.τ.λ.*, 'and indeed especially that also,' etc. *καὶ* following after the adverb *ἄλλως* or any part of *ἄλλος* accompanied by *τε*, always lays particular emphasis on what follows, and may be translated 'and especially.'

*οὗτος* as the antecedent to *ὅς* must often be translated not as 'this' but 'that,' *ἐκείνος* being less commonly employed in this case.

## § 2.

2. *τόδε*, 'the following.' See on VIII. A, § 1, l. 6.

5. *πρὸς τὰ ... ῥήματα*, 'bearing in mind' etc., lit. 'with reference to,' 'having regard to.'

7, 8. *σὺν γὰρ θεῷ ... τεκεῖν*, 'for he thought that the man's remark, together with (*τε ... καὶ*) the fact of his mule having foaled pointed to the intervention of providence,' lit. 'he thought that both that man spoke, and his mule foaled under divine influence (*σὺν θεῷ*).'

10, 11. *περὶ πολλοῦ ποιεῖται*, 'reckoned at a high value,' 'attached much importance to.' *περὶ* is constantly employed in phrases of this kind, and in accordance with the literal meaning of the preposition "the notion is, strictly, that the thing belongs to the sphere or region of great, small, etc." (Lid. and Scott.)

23. *ὅτι μὴ*, 'except.' See Vocab. *ὅτι*.

34, 35. *ἐπ' ἑμαυτοῦ βαλόμενος*, 'on my own responsibility,' lit. 'casting it over in my own mind.' The phrase is not Attic.

35. *ἐὰν μὴ τῶν σῶν δεήσῃ*, 'if there be nothing lacking on thy part' (*τὰ σά*), *i.e.*, if you carry out properly your share in my stratagem.

## § 3.

2. *ὑπὸ σοῦ τάδε ἔπαθον*, 'I suffered this treatment at your hands.' *ὑπό* with the genitive, expressing the agent, is usually found in connection with a passive verb; but it is often employed with neuter verbs also where a passive meaning is implied; thus *ἔπαθον ὑπό* = 'I was treated by,' *ἀπέθανεν ὑπό* = 'he was killed by.' The literal meaning of *ὑπό* expressing the agent is not really 'by,' but 'under the influence of,' and thus it can accompany a neuter verb as naturally as a passive one. For *τάδε*, 'such as follows,' we might have

expected ταῦτα, 'such as you have seen'; but the meaning really is 'such as I shall go on to describe to them.'

6. μοι, dativus commodi, signifying 'for my benefit.' We can employ in this instance a similar dative in English, 'place me the Persians against the gates' etc.

15, 16. τά τε ἄλλα ... καὶ δὴ καὶ. Cf. on § 1, l. 23.

17. τὸ ἐντεῦθεν, adverbial, 'as to what follows.'

#### § 4.

4. τὴν ἑτέραν πύλην, 'one of the two gates,' cf. *alter consulum*, 'one of the two consuls.'

13. ἀγαθόν, used as a substantive, 'gain,' 'benefit.'

23, 24. παρέλαβεν ... συνεθήκατο, aorists with a pluperfect force. Cf. on VIII. B, § 3, l. 10.

27, 28. Μαθόντες ... παρεχόμενον. 'Learning that he displayed deeds that matched his words.' *Μανθάνω* takes the participial construction in place of the accusative with infinitive; cf. on VIII. C, § 2, l. 3.

33. Ζώπυρον ... στόμασιν, 'had the name of Zopyrus on their lips.'

36, 37. πάντα δὴ ἦν, κ.τ.λ. 'Z. was everything to the Babylonians.'

45. Τῶν Βαβυλωνίων, οἱ μὲν ... οὗτοι, 'Those of the Babylonians who,' etc. Cf. note on οὗτοι, § 1, l. 23.

#### § 5.

2. ἔκράτησε = the English pluperfect.

5. μάλιστα ἐς τ., 'to the number of about 3000.'

9, 10. οὔτε τῶν ἕσπερον ... οὔτε τῶν πρότερον, 'either of later or of earlier times.' οὔτε ... οὔτε must not in this passage be translated 'neither ... nor,' since we have already had one negative in οὐδεὶς. For the accumulation of negatives in Greek, cf. on VIII. A, § 1, l. 16.

13. ἀπαθὴ τῆς αἰκίας, adjectives in which a *privative* forms part of the compound are regularly accompanied by the genitive; e.g. κακῶν ἀγευστος, 'without-a-taste-of evils'; ἀμιγείς βαρβάρων, 'unmixed-with barbarians.'

15, 16. δῶρα ... τιμιώτατα, '(Such) gifts as are held in most esteem among the Persians.' Notice the imperfect ἐδίδου, of gifts renewed each year, in contrast to ἔδωκεν in the next line.

15. ἀνά πᾶν ἔτος, distributive, 'every year.' 'Ἀνά, lit. 'up,' is often used in the sense of 'from top to bottom,' hence 'throughout' any place or space of time, e.g. ἀνά πᾶσαν τὴν ἡμέραν, 'all through the day.' Then by an easy transition it comes to imply that some action in itself momentary happens *throughout* a repetition of similar periods, e.g. ἀνά πᾶσαν ἡμέραν, 'every day.'

## XII.

## TOMB OF QUEEN NITOCRIS.

Nitocris has already been mentioned at the beginning of the notes on No. XI. A.

3. κατεσκευάσατο. The force of the preposition in this word is worth noticing. It implies that the thing which is spoken of as built or got ready is intended for a fixed and permanent structure. Thus the noun κατασκευή is used of 'fixtures' in contrast to παρασκευή, or 'moveable furniture or goods.'

8. Μὴ σπανίσας γε, equivalent to a conditional clause, ἐάν γε μὴ σπανίσῃ, hence μή and not οὐ is the appropriate negative with the participle.

9. ἄλλως, 'for any other reason.'

9. οὐ γὰρ ἄμεινον, sc. ἐστι, 'for it is not *well*,' lit. *better*, but ἄμεινον in this phrase has almost lost its comparative force. Compare ix. b, l. 15, note, where ἄμεινον is strengthened by μάλλον to give it its full comparative signification. The expression οὐ γὰρ ἄμεινον was evidently a stock phrase which had been in use probably for centuries before the time of Herodotus, since it is found in several passages in Epic hexameters, forming, it will be observed, the last two feet of the line — — — — —.

11. καὶ δεινὸν .. καὶ χρημάτων κ.τ.λ. Notice that the first καὶ ('both') is somewhat misplaced, as it belongs not to δεινὸν ἐδόκει, but to μηδὲν χρῆσθαι, "It seemed a great pity both to make no use of the gates," etc. Δεινός (from δέος, 'fear') lit. 'fearful,' 'terrible,' 'awful,' is often used in Greek literature

like these English words in their colloquial or 'slang' signification; so here *δεινόν* resembles such expressions as 'an awful shame' or 'a terrible pity.' Of course, however, it would not do to translate in this manner, since this would be translating into English 'slang' what the Greeks did not regard as such at all.

14. *οὐδὲν*, adverbially, 'not at all.'

15. *ὄτι ὕπερ*, κ.τ.λ., 'because the corpse would be above his head as he drove through.' *διεξελαύνοντι* = *εἰ διεξήλυνεν*, so that the sentence is one which implies an unfulfilled condition.

19. *ἀνέωγες*, imperfect from *ἀνοίγω* (or *ἀνοίγνυμι*). It is doubly augmented like *έώρων* from *ὄρα-ω*, and the aorist *έάλων* from the root 'άλ.

### XIII.

#### THE BABYLONIAN WIFE-MARKET.

1. *Κατὰ κόμας ἐκάστας*, 'throughout,' or 'in every village.' *Κατά*, lit. 'down,' is often used with the accusative, like the opposite *ἀνά*, 'up,' in the sense of 'up and down,' 'all through,' hence distributively of something that takes place *throughout* a number of individual instances. (Cf. on XI. § 5, l. 15.) Similarly *κατὰ μίαν ἐκάστην* in l. 4 = 'one by one.'

2. *ῥοῖαι ... γίγνοντο*, the optative implies *indefinite frequency* in past time. 'As many maidens as became (each year) ripe for marriage.' In the next clause translate the words in the order: *ταύτας ἐσῆγον ἐς ἓν χω. ἀθρ. ὅπως συναγ. πάσας*.

8. *ἐπὶ συνοικήσει*, 'for marriage.' For this usage of *ἐπὶ*, cf. on XI. A, l. 17.

12, 13. *Ὡς ... διεξέλθοι*, the aorist retains its pluperfect signification with *ὡς* (see note on VIII. B, § 3, l. 20) even though it is in the optative mood, to express indefinite frequency (cf. on l. 2). 'After the herald had (on each occasion) sold off all (lit. gone through in his sale) the most beautiful,' etc.

18. *ἐξεδίδουσαν*, 'gave in wedlock,' since the money by which the beautiful brides were bought, enabled husbands in their turn to be bought for the ugly.

## XIV.

## STORIES OF THE ALCMAEONID FAMILY.

2. ἀπὸ, 'from the time of,' 'after.'

9. ἐνδύς. Notice the distinction between the active ἐνδύω χιτῶνα, 'I put a tunic on (someone else),' and ἐνδύομαι χιτ., 'I put it on myself.' ἐνδύς, however, although an active form, signifies 'having put on (himself),' because the second or strong aorist active has the signification of the middle.

10, 11. οὓς ἤύρισκεν ὄντας, 'which he found to be.' The participle and not the infinitive, is used after εὕρισκω, because it has the force of a verb of perception. Cf. on VIII. C, § 2, l. 3.

15. μετὰ δέ, adverbial, = ἔπειτα δέ.

πλησάμ. τοῦ χρυσοῦ, 'having filled *with* the gold,' see Vocab., πῖμπλημι.

16. διαπάσας τοῦ ψήγματος, 'some of the gold-dust,' *partitive* genitive.

## (b.)

3. γυναῖκα, in apposition to ταύτην, 'to bestow her as wife.'

4. Ὀλυμπίων ... ὄντων, the Olympic games were a religious festival in honour of Zeus. They took place every four years at Olympia in Elis, a western district of the Peloponnese, and they were regarded as the greatest periodical ceremony in the Hellenic world. During their celebration all warfare between Greek states was supposed to be in abeyance, and the Greeks of the highest rank crowded to the performance from every Greek city and colony around the coasts of the Mediterranean. Consequently Cleisthenes could have chosen no more suitable occasion for finding a distinguished husband for his daughter.

4. νικῶν. We might have expected the aorist νικήσας, 'having conquered,' but the present νικῶν perhaps expresses 'while celebrating his victory,' for such an event was usually followed by a feast and thanksgiving service to a god, accompanied by songs composed specially for the occasion often by the best living poets.

7. ὡς κυρώσοντος, κ.τ.λ., 'on the understanding that Cleisthenes would,' etc. See on VIII. B, § 3, l. 15.

10. **μνηστήρες**, appositional, 'came as suitors.'

11. **ὁ Ἀλκμαιῶνος**, supply *υἱος*, the phrase being so common that the noun was taken for granted. In the next line the article also is omitted, *Ἴππ. Τισάνδρου*.

15. **ἀνεπύθετο**. The preposition *ἀνά* when compounded with a verb has an intensifying force, 'made thorough enquiries about.' This is easily traceable from the literal meaning 'up,' hence 'right up to the end.'

**μετὰ δέ**, adverbial, = *ἔπειτα δέ*.

**κατέχων ἐνιαυτὸν**, 'keeping (them) for a year.'

16. **αὐτῶν**, gen. dependent on *τῆς τε ἀνδρ. ... ὀργῆς*, which are governed by *διεπειράτο*, 'made a trial of.'

24. **Ὡς ... ἐδείπνησαν**, 'when they had dined,' see on VIII. § 3, l. 10.

**μουσικῇ**, the term includes both singing and playing and even dancing. Contests in these accomplishments were common among the Greeks from the earliest times, and were particularly popular as an after-dinner amusement among Greek gentlemen.

25, 26. **κατέχων τοὺς ἄλλους**, lit. 'restraining the rest,' probably in the sense of 'holding them spell-bound.'

28. **Καί πως ... ὥρχεῖτο**, 'and he danced in a sort of manner which gave himself great pleasure.'

34. **ἀποστρυγῶν, κ.τ.λ.**, 'detesting the idea of Hipp. becoming his son-in-law,' lit. 'detesting (the thought) that H. should become': *ἀν γενέσθαι* is of course the dependent form of *ἀν γένοιτο*.

40. **φροντῖς**, supply *ἔστι*.

41. **σιγῆν ποιησάμενος**, 'having procured silence.' The force of the middle is that he procured silence for himself, *i.e.* to make himself heard, and thus the phrase is quite different from *ὀργῆν* or *θαύμα ποιεῖσθαι* in xv. B, § 3, l. 5 (note).

43. **οἶόν τε**, to be taken together, see Vocab. *οἶος*.

46. **πᾶσι κατὰ νοῦν ποιεῖν**, 'to act so as to suit the wishes of everybody.' *πᾶσι* is the *dativus commodi*, 'satisfactorily for everybody': or the phrase may mean 'to act according to my own inclinations in the interest of everybody.'



## XV.

## EXPLORATION OF AFRICA.

## A. THE PIGMIES.

These Pigmies are apparently the same race of men as that discovered recently by Mr. Stanley in Central Africa, and thus have probably existed in that region for thousands of years. Mr. Stanley describes the dwarves as being about four feet in height, or a little more, and the words of Herodotus in l. 32, *μετρίων ἐλάσσονες ἀνδρῶν*, 'smaller than men of medium size,' correspond closely enough. Had the accounts given to Herodotus been purely fictitious, the love of the marvellous would probably have ascribed to the Pigmies a size very much further below that of ordinary mankind.

4. ἔχει φράσαι, 'has (anything) to say about,' etc., *i.e.* 'is able to describe.' Cf. Vocab., ἔχω.

8. ἀφίκοντο ἐς λέσχην, 'fell into conversation about,' 'went on to talk about.' ὡς '(saying) that,' a verb such as λέγοντες being implied in the noun λέσχην.

11. πλέον λέγειν, 'anything more than was already known,' 'anything new.'

13. ἄλλα τε μηχαν. ... καὶ δὴ καὶ, see on XI. B, § 1, l. 23. Transl. : 'who, among other strange objects, appointed by lot,' etc. Notice the optatives μηχανῶντο, ἀποκληρώσειαν, due to the relative clause being in *oratio obliqua*.

15. ὄψομένους. The future participle often, as in this case, expresses purpose, and may be rendered by the present infinitive in English, 'to explore.'

16. τὰ κατὰ τὴν βορείαν θάλασσαν, either 'the region that stretches down to,' or more probably 'the region that stretches along the Northern Sea,' κατὰ signifying extension up and down (cf. on IX. a. l. 4), XIII. l. 1. The Northern sea is of course the Mediterranean.

19. Ἕλληνες καὶ Φοίνικες, referring to the Greek and Phoenician colonies on the north coast of Africa, chief of which were respectively Cyrene and Carthage.

19, 20. τὰ καθύπερθε, adverbial accusative, 'in the regions beyond there.'

21. ψάμμος τε ἐστὶ, κ.τ.λ. Supply ἡ Λιβύη as the subject of ἐστὶ. 'Libya is a sandy district and waterless to a wonderful degree,' etc. Notice that τε ... καὶ in this passage connect, not similar parts of speech, as is regularly the case, but a noun, ψάμμος, and an adjective, ἄνυδρος, ψάμμος being practically equivalent to the adjective ψαμμώδης.

25. τῆς οἰκουμένης, supply γῆς or χώρας; similarly with τὴν θηριώδη.

34, 35. τὸ μέγεθος and χρῶμα are accusative of respect, 'in size,' etc.

39. δεδηλώσθω. "The perfect imperative is most common in the third person singular of the passive, where it expresses a command that something just done or about to be done shall be *decisive* and *final*." (Goodwin's *Moods and Tenses*, p. 33.) Thus ταῦτα εἰρήσθω = 'let this be said and no more.'

43. Νεῖλον, partly from the fact of there being crocodiles in it, and partly from the direction of its course from west to east; for Herodotus goes on to use the following curious argument about the unknown course of the upper Nile:—The Nile, the greatest river in Africa, must correspond, he says, to the Danube, the greatest river known to him in Europe; and as the Danube flows for a long distance in its upper course from west to east, it is reasonable to conclude that the Nile does the same. The river here spoken of is more probably the Niger.

## B. THE ÆTHIOPAINS.

### § 1.

1, 2. τοὺς Μακροβίους Αἰθίοπας, merely a mythical branch of the Æthiopian race.

2. οἰκουμένους Λιβύης, κ.τ.λ. Λιβύης is the partitive genitive, 'dwelling in (that part) of Libya (which is) on the Southern Sea.'

4, 5. ὄψομένους τὴν ... τράπεζαν ... εἰ ἔστιν. The construction is equivalent to ὄψομ. εἰ ἡ ... τράπεζα ἔστι, 'to see if the sun's table really exists.' This accusative which may be called anticipatory is regularly used after verbs of perception; see on IX. (c) l. 11. Τράπεζαν is used in this passage for 'table,' not in its literal meaning, but in the sense of 'meal.'

6. τῷ λόγῳ, 'professedly,' 'ostensibly.'

8. Ἡ τράπεζα τοῦ ἡλίου. This is the only account we have of the so-called 'Sun's-Table.' The myth, doubtless, had no such literal explanation as that given below by Herodotus, but was perhaps a mere poetical fiction descriptive of the power of the sun in the Equatorial or neighbouring regions.

10, 11. τὰς νύκτας ... τὰς ... ἡμέρας. The accusative not only expresses 'time how long,' but also, as in this case, the time *during* or *within which*.

14. ἡ ... τράπεζα ... καλουμένη, 'the so-called table of the sun.'

16, 17. τῶν Ἰχθυ. ἀνδρῶν, partitive genitive, dependent on *τινας*.

18. ἐπεὶ ἀφίκοντο, aorist for pluperfect; see on VIII. B, § 3, l. 10.

20. εἶμα. Gifts of clothing have always been common among Oriental people. In the Old Testament, for instance, Naaman bestows two changes of raiment on Gehazi, Elisha's servant.

χρυσοῦν στρεπτὸν περιαιχένιον. Two adjectives are not commonly placed in agreement with a noun unconnected by a conjunction; but in this instance *στρεπτὸν* is taken so closely with *περαιαιχένιον* that the two words form a single idea, 'a twisted-necklace.'

21. μύρου ἀλάβαστρον, another favourite gift among Orientals, the same present being offered to Our Lord in St. Matthew xxvi. 7, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου.

23-25. νόμοις δὲ καὶ ἄλλοις ... τοιῶδε, 'besides other customs different from (those of) the rest of mankind, they employ the following in particular in connection with the sovereignty. For καὶ ἄλλοις ... καὶ δὴ καὶ, see on XI. B, § 1, l. 23; for *κεχωρ. τῶν ἄλλων ἀνθρ.* = *κεχ. τῶν νόμων τῶν ἄλλων ἀνθρώπων*, see on VIII. B, § 2, l. 17.

26. κατὰ τὸ μέγεθος, 'in proportion to his stature.'

32, 33. οἷς ... χρώμενος, 'in the use of which he too takes special delight.'

34. κάτοπται, appositional, 'as spies.'

35. Οὐτε, κ.τ.λ., the negative properly belongs to βουλόμενος, 'neither did the king send you ... because he wished.'

39, 40. οὐτ' ἂν ... ἦγεν, notice the change from the aorist ἐπεθύμησε to the imperf., 'neither would he be leading into slavery,' as if Cambyses had already begun the process, the sending of the spies being the first step.

44. οὕτως εὐπετῶς, 'as easily as (I do it),' for he suits the action to the word (l. 47).

45, 46. ἐπὶ νοῦν τρέπ. Αἰθίοψι, 'put it into the mind of the Aethiopians,' lit. 'for the Aethiopians.'

### § 2.

1. ἦρετο ὅτι εἴη. Why optative? See on x., l. 8.

8. εἶσι, the mood as well as the tense of the *oratio recta* is often retained in the *oratio obliqua*, instead of being changed to the optative. Cf. ll. 13, 14, 17, and see on VIII. A, § 3, l. 7.

13, 14. ὅπ. χρόνον μακρότατον, 'how much time at the longest,' or 'what was the longest time that,' etc.

17. Πρὸς ταῦτα, 'thereupon.' lit. '(in answer) to this.' οὐδὲν, adverbial.

18. κόπρον, alluding of course to the manure so essential in agriculture.

19. δύνασθαι. What would this be in the *oratio recta*?

20. φράζων τὸν οἶνον, 'referring to the wine.'

### § 3.

5. Θαῦμα ποιουμένων, 'manifesting surprise.' Herodotus frequently uses ποιεῖσθαι with a noun in this manner, when we might have expected a verb alone, e.g. in this case θαυμαζόντων. Similarly in § 4, l. 2, ὄργην ποιησάμενος = ὄργισθεῖς, 'flying into a passion.' Ποιεῖσθαι has the full force of the middle, lit. 'to create, or, arouse wonder, anger, etc., in oneself.'

7. ὄζει, here used impersonally, 'there was a smell from it, as of violets.' The genitive (ἰων) is the usual case after verbs relating to the senses of smell or taste.

8. ἄσθενες, lit. 'weak,' in the sense of the Latin *tenuis*, as the opposite of 'gross.' Thus the meaning here is 'rarified.'

12, 13. διὰ τὸ ὕδωρ ... μακρόβιοι ἂν εἶεν, 'they are likely to be long-lived on account of this water,' i.e. 'this water is likely to be, or probably is, the cause of their long life.' ἂν εἶεν expresses that the writer is uncertain not about the fact of their long life, but as to whether it is really because of the water.

εἰ ἐστὶν ἀληθῶς, etc., 'if what is reported really is a fact.'

14. Ἀπὸ τῆς κρήνης δέ. Regularly δέ comes second in its clause, but the words ἀπὸ τῆς κρ. are so closely connected grammatically as to form practically a single word.

16. ἐδέδεντο, 'had been bound,' when cast into prison; but it is practically equivalent to the simple past tense 'were bound,' or 'were lying bound.'

#### § 4.

2. ὀργὴν ποιησ. See on § 3, l. 5.

5. οἷα ... ὧν, 'just as if he were.' οἷα, adverbial.

5, 6. ὡς ἤκουε. Cf. on VIII. B, § 3, l. 10.

8. αὐτίκα ... ἐπελελοίπειν, the pluperfect where we might expect the aorist represents the situation more graphically, 'suddenly (they found that) the bread had failed them.'

10, 11. εἰ ... ἐγνωσιμάχει καὶ ἀπήγεν ... ἦν ἂν. In spite of the imperfect, we must render this as an unfulfilled condition in *past* time, 'if he *had* adopted a different resolution, and *had* led his army back, he would *have been*,' etc. The imperfect is used instead of the aorist because the action implies continuity.

11, 12. ἐπὶ τῇ ... ἁμαρτάδι. Ἐπὶ is here temporal; from 'upon' it comes to mean 'following close upon,' 'behind,' hence 'after.'

12. νῦν δέ, 'but as things were.'

13. οὐδένα λόγον ποιούμενος = οὐδὲν λογιζόμενος, 'without taking any consideration.' Cf. above on § 3, l. 5.

## XVI.

## THE VICTORY OF SALAMIS.

## § 1.

1. ὡς ἐξηγγέλθη, aorist in pluperfect sense. Cf. on VIII. B, § 3, l. 10.

2. ὡς ἔσχε τὰ περὶ, κ.τ.λ., 'how affairs stood with regard to,' etc. ἔσχε, intransitive.

4. ὡς ἀποθευσόμενοι, 'with the intention of,' etc. See on VIII. B, § 3, l. 15.

5. τοῦ Ἴσθμοῦ, the Isthmus of Corinth.

6. καὶ οἱ, δς is here used as a demonstrative. See Vocab.

9. εἴη, optative because in an interrogative clause dependent on a past verb.

12. ἄρα has its force of 'contrary to expectation' (see on VI., l. 29, VIII. A, § 3, l. 3), thus, 'you think you are going to fight for Greece at the Isthmus, but you will find that you will have no fatherland at all to fight for.'

14. ἕκαστοι, the plural implies collective bodies of men, 'the men of each state.'

18. ἀναγνώσαι, 'to win over.' ἀνά in this verb as in ἀναπειθεσθαι (VIII. C, § 1, l. 6) has the force of 'winning back to one's side or opinion.' Notice that ἀναγιγνώσκω in Attic Greek never has this meaning, but signifies 'I read.'

## § 2.

3. θέλειν. In Attic prose the longer form, ἐθέλειν, is more usual.

5. εἴ τι θέλει, supply λέγειν, 'if he has anything to say.' The mood of the *oratio recta* is retained, instead of being changed to the optative. Cf. on VIII. A, § 4, l. 7.

6. καταλέγει, 'goes through in detail.'

10. Ὡς δὲ ἄρα, 'and when actually.' Cf. above on § 1, l. 12.

11. τὸν λόγον ὧν ἕνεκα = τὸν λόγ. τούτων ὧν ἕν., 'his account of those things for the sake of which,' transl. 'his reasons for assembling,' etc.

συνήγαγε, has a pluperfect force.

## § 3.

1. Τότε μὲν, 'at that time on the one hand' implies *ἔπειτα δέ*, 'but afterwards.' This subsequent occasion occurs in § 4, l. 6 *seq.*

3. Ἐν σοὶ ... ἐστι, 'It rests with you.'

6, 7. τὰ εἰκότα ἐκ τοῦ πολέμου, 'the probable results of warfare.'

7. πολὺ κρατήσομεν, 'we shall have a great advantage': πολὺ, adverbial.

8. πρὸς ἡμῶν, 'in our favour,' lit. 'from our side,' *i.e.*, 'belonging to our side,' 'on our side.'

9. περιγίγνεται, 'escapes' by not falling at once into the hands of the enemy, as would be the case if the Greeks withdrew to the Isthmus.

ἐκείνων, *i.e.* the Persians.

10. καὶ μὴν. See Vocab., μὴν.

14. ὑμῖν, *dativus incommodi*, 'to trouble you.'

## § 4.

6. Τότε δὴ, 'then at last,' after previously restraining his anger; see on § 3, l. 1.

8. ἕως ἄν ... ὦσι, the construction of the *oratio recta* retained unchanged in the *obliqua*. Cf. on VIII. A, § 4, l. 7.

11. τῷ λόγῳ διέβαινεν, lit. 'he crossed over in his remarks,' *i.e.*, 'he transferred his remarks to,' etc.

12, 13. Σὺ εἰ ... ἔσει. This sentence is merely the protasis of a conditional, with the apodosis or principal clause not expressed but implied. Thus: 'if you will remain and play the man (all will be well).' This usage occurs in not a few instances in Greek, where the implied apodosis admits of no doubt.

15. ὡς ἔχομεν, 'as we are,' *i.e.* without further hesitation; ἔχομεν, intrans.

16. ἡμετέρα. It is not certain upon what foundation this claim rested.

20. ἀν-εδιδάσκετο. For the force of ἀνὰ cf. on ἀναγνώσαι, § 1, l. 18, and see Vocab.

21, 22. **ἀν ἐγίγνοντο.** We might expect rather the aorist in reference to past time. The imperfect, however, takes us back to the sentiments of Eurybiades, (He felt that) 'they would be,' etc.

22. **ταύτην**, explained by *αὐτοῦ μὲν. διανανμ.*

23. **διαναναμαχεῖν.** Notice the intensifying force of *διὰ*, 'fight to the end.'

### § 5.

3. **ἐς τὴν ὑστεραίαν.** We must translate 'on the morrow' as if it were *ἐν τῇ ὑστεραία*, but *ἐς* is used like the Latin *in* with the accusative to express that something is done *with a view to* or *looking ahead to* a future occasion. 'Against' is sometimes used in a similar manner.

14. **πλοῖω**, 'in a boat,' but the dative is probably instrumental with *πέμπει*, 'sends by means of a boat.'

18, 19. **τυγχάνει βουλόμενος**, 'happens *to wish*.' Notice the participial construction after *τυγχάνω*.

24. **ἑαυτοῦς** is here used for *ἀλλήλους*, 'each other.'

29. **μέσαι νύκτες**, 'midnight.' The plural of *νύξ* is constantly used, especially with *μέσαι*, where we might have expected the singular.

**τὸ ἀφ' ἐσπέρας**, 'the western wing,' more properly the north-western wing. The Persian fleet had first taken up their position, according to Herodotus, off Phalerum, while the Greek fleet, as indicated in the Plan, lay in the harbour or bay off the town of Salamis. On receiving the message of Themistocles the whole Persian fleet was apparently moved upwards in a north-westerly direction so as to front the Greek fleet, cutting off also the chance of their retreat round the north of Salamis by the bay of Eleusis. It will be seen from the Plan that the south-eastern end could not be so closely occupied as the north-western, and thus Aristides was able to elude the Persian vessels.

### § 6.

5. **ἔξωστρακισμένος.** Ostracism was a peculiar form of banishment practised at Athens, which was introduced by the legislator Cleisthenes for the purpose of preventing party-strife



from breaking out into civil war. When the animosity between two political factions and their leaders became excessive, the citizens were ordered to meet and each to inscribe on a tile or potsherd (*οστρακον*) the name of any citizen whom he thought a possible source of danger to the peace of the state. The man against whom the majority of votes was recorded, provided the total against him reached a certain number, was forced to go into exile for ten years. His property, however, was not confiscated as in ordinary cases of banishment, and the decision against him probably brought him little discredit. Aristides, who was the leader of what may be called the conservative party at Athens, had for three or four years been bitterly opposed to Themistocles, until the contention was ended by the ostracism of the former. It was Themistocles himself who, shortly before Salamis, had proposed the recall of all exiles, including Aristides.

8. *στὰς ἐπὶ τὸ συνέδριον*, 'coming before the council.' *στὰς* followed by *ἐπὶ* with the accusative, implies, 'coming to the council and standing there.'

10, 11. *λήθην ποιούμενος*, 'assuming forgetfulness.' Cf. on xv. B, § 3, l. 5.

15, 16. *ἐν τε τῷ ἄλλῳ ... τῷδε*, 'on this occasion above all others.' See on xi. B, § 1, l. 23.

16, 17. *περὶ τοῦ ὀπότερος ... ἐργάσεται*, 'as to which of us shall perform.' The clause *ὀπότερος ... ἐργάσεται* is treated as a quasi-substantive to which the definite article *τοῦ* is prefixed, lit. 'about the (question as to).'

### § 7.

1. *χρηστὰ διακελεύει*, i.e. with regard to their working together for the common good (§ 6, l. 15 etc.).

2. *ἄ* implies an antecedent *τούτων*, genitive dependent on *αὐτόπτης*.

18, 19. *ἐπίθοντο τὰ ἐξαγγελθέντα*, see Vocab. for construction.

### § 8.

2. *ὡς ναυμαχίσοντες*, 'with the intention of,' etc. For *ὡς* with the participle, see viii. B, § 3, l. 15.

4, 5. ἐπὶ πρῦμναν ἀνεκρούοντο, 'were backing water,' lit. 'were thrusting, or rowing, back (their ships) sternwards.' In l. 12, the phrase is slightly varied, πρῦμναν ἀνακρούεσθε, lit. 'thrusting back the stern.'

5. Notice the force of the imperfects ἀνεκρούοντο and ὤκελλον, 'were just on the point of backing,' etc.

11. μέχρι πόσου, supply χρόνου, 'for how long?'

### § 9.

2. τὸ ... ἐσπέρας κέρας, the wing, properly on the north-west, which had been sent to cut off the retreat of the Greeks towards the Bay of Eleusis. Cf. on § 5, l. 29.

5. ἐν τῇ Σαλαμῖνι. In contrast to other vessels which were destroyed outside the straits while trying to escape from the scene of action to Phalerum. See § 10, l. 13.

7. σὺν κόσμῳ, κ.τ.λ. These words imply that the Greeks very quickly recovered from their panic, and fought not only with bravery, but with discipline and coolness; whereas the Barbarians, judging from the words οὔτε τεταγμένων ἔτι, etc., seem to have quickly lost heart, and although they fought strenuously (ll. 10-13) they were apparently too excited to think of the proper tactics of naval warfare.

9. ἤμελλε, see μέλλω.

11. ταύτην τὴν ἡμέραν, adverbial, 'throughout this day.' μακρῶ, 'by far': πολὺ is more usual in Attic prose.

πρὸς Εὐβοίᾳ. Referring to the engagements off Artemisium on the north coast of Eubœa, where the Greek fleet had first been stationed.

### § 10.

6. τισιν, *dativus incommodi*. Transl. 'If any had their ships destroyed.'

13. ἐκπλεόντων, *i.e.* 'sailing out of the battle, or out of the straits.'

14. ὑποστάντες. Notice the force of the preposition. See Vocab., ὑπό when compounded with a verb.

19. φερόμενοι, 'as they hastened on.'

21. ὑπὸ τὸν πῆζον στράτον, 'under the shelter of their land-force.' It must be remembered that in those days ships of war were light enough to be beached and drawn up on the shore, and thus could be protected by a land-army.

## XVII.

## GOLD PROCURED IN INDIA AMONG ANT-BEARS.

3. μέγεθος ... κυνῶν ἔλασσον, 'a size less than that of dogs.' Cf. on VIII. B, § 2, l. 16.

8. εἶδος, 'in appearance,' accusative of reference or respect.

11. σειραφόρον. This term is usually applied to an outside horse in a chariot-team which pulls by the trace only and not by the yoke. In this instance it signifies 'a led-camel.' These two male led-camels do not assist, it will be noticed, in carrying either the man or the burden. They are taken partly as a means of arresting the pursuit by sacrificing first one and then the other male camel to the ant-bears (l. 27), and partly, it would seem, because the female alone would have endeavoured to return home to her young ones before reaching the land of the ant-bears at all. It is somewhat surprising that Herodotus, who is usually so careful in the details of his descriptions, does not explain the matter more fully.

26. προῦλάμβανον, contr. from προ-ελάμβανον.

28, 29. παραλύονται ἐφέλκόμενοι, κ.τ.λ., 'are set loose, when they begin to drag, but not both at the same time,' in order that the pursuers may be twice delayed by a capture. Compare the tales of escapes from wolves in Russia.

30. ἐνδιδόασι μαλ. οὐδέν, 'show no sign of flagging.'

## XVIII.

## HOW THE SPICES OF ARABIA ARE OBTAINED.

(a)

7. τὸ μέγεθος ... τὸ εἶδος, accusative of respect, 'in size,' 'in appearance.'

12. βύρσαι καὶ δέρμασιν ἄλλοις. Both βύρσ. and δέρμ. signify 'hides,' but it is supposed that βύρσαι in this passage

stands for 'ox-hides,' the commonest kind, and *δέρμασιν ἄλλοις* for 'skins of other descriptions.'

16. *τέτριγε δεινόν*, 'utter loud cries.' For *δεινόν*, lit. 'fearful,' see on XII. l. 11; the perfect *τέτριγε* is used with a present meaning, and this usage is particularly common with verbs expressing a sustained cry or sound, the perfect denoting as usual a lasting state; e.g. *κέκραγα, κέκληγα*, both meaning 'I cry, or shout.'

27, 28. *τὰ μέλη διατ. ὡς μέγιστα*, 'cutting up the limbs in as large pieces as possible.' See Vocab., 'Ως.

## (b)

3, 4. *ἄς εἴ τις, κ.τ.λ.*, 'and if one were to suffer them to drag *these*, they would have sores owing to their tails rubbing along *the* ground.' The relative pronoun both in Greek and Latin must often, especially after a semicolon or full stop, be turned in English by 'and' with a demonstrative pronoun. Notice the apparent pun in *ἐφέλκειν* and *ἔλκη* which can hardly be represented in English.

6. *ἐπίσταται ... τοσοῦτο*, 'understand carpentering up to this point,' i.e. sufficiently to prevent the tails from dragging; for *τοσοῦτο* strictly speaking refers not to what follows (i.e. in this case, the manufacture of the little carts), but, like *οὗτος*, to what precedes; cf. on VIII. A, § 1, l. 6.

8, 9. *καὶ ἐπὶ πῆχυν πλάτος*, '(being) even as much as a cubit in breadth.' *ἐπὶ*, 'on to,' 'up to,' 'as far as,' hence 'as much as.' *πλάτος*, accus. of respect.

## XIX.

## SCYTHIAN PROPHETS, ETC.

2. *ῥάβδοις*. Prophecy by the aid of wands was once a wide-spread custom, found for instance among the Egyptians (Genesis c. vii.), the Chaldeans (Ezekiel xxi. 21), and the ancient Germans (Tacit. *Germ.* 10).

4. *ἐπὶ μίαν ... τιθέντες*, 'placing the wands each one behind another.' *Ἐπὶ* is used especially in military phrases, either with the genitive or the accusative, to express 'so many deep,' e.g. *ἐπὶ πολλοὺς τάσσειν* = 'to draw up a column many men deep'; *ἐπὶ ὀκτῶ νῆας*, of a fleet eight ships deep.

5. ἅμα τε λέγοντες, 'and while saying,' see on VIII. B. § 2, l. 31.

6. κατὰ μίαν, 'one by one,' κατὰ being used distributively (see on XIII. l. 1). From the word αὐθις we may probably assume that the wands were not only placed 'one by one' but also 'one behind the other' (ἐπὶ μίαν) as before.

12. λέγοντες τῶν ἀστῶν, κ.τ.λ. 'Mentioning (that one) of the citizens whomsoever they do mention.

15. διειλημμένος, see διαλαμβάνω.

16. ἐπιορκῆσαι. Notice that when an infinitive (or an optative) is dependent on a verb of saying or the like, the tenses retain the full signification which they bear in the indicative. Thus ἐπιορκῆσαι is used here not because the action was a single or momentary one (usually the entire signification of the aorist when not in the indicative mood), but because the actual word used by the prophets was ἐπιώρκησε, 'he foreswore' on some past occasion. The same applies to φάμενος ἐπιορκῆσαι in l. 19. Cf. on IX. (d), l. 16.

17. ἐπιορκήσας φαίνεται, 'is shown (not, appears) to have foresworn,' see Vocab., φαίνομαι, for distinction between φαίνομαι with infinitive and with participle.

19. οὐ φάμενος ἐπ., 'declaring he has not,' etc. In such cases οὐ, which properly belongs to the dependent verb in the infinitive, is placed closely before φημί, just as in Latin 'nego me fecisse,' = dico me non fecisse.

27. μάλα ἄλλοι, 'many others,' lit. 'others to a great extent or number.'

28. δέδοκται, κ.τ.λ., 'it is decreed for the first set of prophets to be put to death.' The perfect δέδοκται is used almost with a present signification, implying that the decree has been made and is still in force. The dative after the verb in this instance has not its usual meaning of 'seem good to,' 'be resolved upon by,' but 'it is decreed against.'

(b.)

2. ἐμποδίσαντες. In Attic prose this word usually signifies 'hinder.'

## XX.

## THE POWER OF CUSTOM.

3. τῶδε, 'the following,' see on VIII. A, § 1, l. 6.
5. ἐφ' ὅπόσῳ ... χρήματι, 'for what price,' 'on what terms.'
8. Ἰνδῶν τοὺς καλ. Κ., 'the race of Indians who are called Callatiae.'
11. κατακάειν πυρὶ, this being of course the Greek custom.

## VOCABULARY I.

An asterisk placed against a Greek word implies that it is not found, at any rate under normal conditions, in the language of Attic Prose, and is therefore not to be used in Prose Composition. An asterisk against some particular signification implies that the Greek word, though employed in Attic Prose, is not used in that sense.

### A.

ἀβουλία, ἡ, want of good counsel, imprudence.

ἀγαθός, -ή, -όν, good, also brave.

\*ἀγαθουργία (ἀγαθο-εργία), ἡ, good service.

ἄγαλμα, τό (lit. a glory, honour, hence) a statue or image in honour of a god.

ἄγαν, too much, too.

\*ἀγγελιαφόρος, -ον, adj. bearing a message, hence as subst. a messenger.

ἀγγέλλω, to give a message, report.

\*ἄγγος, τό, a jar, pail, urn etc.

\*ἄγκιστρον, τό, a fish-hook.

ἀγνωμοσύνη, ἡ (ἀ privative and γνώμη), want of sense, indiscretion.

ἀγορά, ἡ, assembly, hence place of assembly, market-place.

ἀγορεύω, (lit. to speak in the ἀγορά), speak, say.

ἄγρα, ἡ, \*mode of catching.

ἀγρός, ὁ, field, land, also country as opposed to town.

\*ἄγχοῦ, adv. and prep. cum gen. near.

ἄγω (strong aor. ἤγαγον), (1) lead; middle in same sense. (2) Like Latin ducere, consider, deem.

ἄγών, -ῶνος, ὁ (from ἄγω, properly an assembly for games or athletic contests, hence), contest, game.

ἀγωνισμα, τό (from ἀγωνίζω, take part in a contest), \*contest, \*combat.

ἀδελφός, ὁ, brother.

ἄδικος, -ον, unjust, wicked; adverb, ἀδίκως.

- ἀδικῶ (-έω), *verb*, act wrongly ;  
cum acc. wrong, injure.
- ἄδυτον, τό, innermost shrine.
- ἀεί, *adv.* always.
- ἄδω, *fut.* ἄσομαι, *aor.* ἄσα, *sing.*
- \*ἀθλος, ὁ, contest, especially for  
a prize, also task.
- \*ἀθλοφόρος, -ον (φέρω), bearing  
off the prize, victorious.
- ἄθροος, -α, -ον, *adj.* all at once,  
all together.
- αἰθρία, ἡ, open sky.
- αἰκία, ἡ, outrage.
- αἷμα, τό, blood.
- αἵμασία, ἡ, a wall, made of loose  
stones etc.
- \*αἰνῶ (-έω), *fut.* αἰνέσω, praise.
- αἶξ, αἰγός, ὁ, or ἡ, goat.
- \*αἰπόλιον, τό, herd of goats.
- αἰρετός, -ή, -όν, *verbal adj.* (from  
αἰροῦμαι), fit to be chosen,  
desirable.
- αἶρω, ἀρῶ, lift, raise. αἶρειν  
ιστία, hoist sail, sail off.
- αἰρῶ (-έω), αἰρήσω, *strong aor.*  
εἶλον, take, capture ; in mid-  
dle, αἰροῦμαι, *perf.* ἤρημαι,  
take for oneself, choose.
- αἰσθάνομαι, *fut.* αἰσθήσομαι,  
*strong aor.* ἤσθόμην, perceive,  
learn.
- αἰσχροκερδής, -ές (κέρδος, gain);  
basely eager for gain, sor-  
did.
- αἰσχρός, -ά, -όν, *comp.* αἰσχιών,  
*superl.* αἰσχιστος, base, shame-  
ful. *Adv.* αἰσχρῶς.
- αἴτιον, τό (properly neuter of  
*adj.* αἴτιος), cause.
- αἰών, -ῶνος, ὁ, lifetime, life, also  
age.
- \*ἀκανθώδης, -ες, thorny.
- ἀκηκοός, see ἀκούω.
- ἀκίνητος, -ος, *adj.* unmoved, un-  
disturbed (ἀ privative and  
κινῶ, move).
- ἄκος, τό, cure, remedy.
- ἀκούω, *fut.* ἀκούσομαι, *perf.*  
ἀκήκοα, hear—cum acc. of a  
thing, but gen. of a person,  
often also cum gen. of a thing ;  
with κακῶς, εἶ, ἄμεινον etc.  
ἀκούειν = to hear oneself called,  
have a report, thus ἄμεινον  
ἀκούειν, to have a better re-  
putation.
- ἄκρα, *subst. fem.* (properly fem.  
of ἄκρος, high), peak, top,  
promontory.
- ἀκριβῶς, *adv.* of ἀκριβής, ex-  
actly.
- ἀκρό-πολις (the high part of the  
city), citadel ; especially the  
Acropolis at Athens.
- ἄκων (ἀ privative and ἐκών), un-  
willing.
- ἀλάβαστος or -τρος, ὁ, alabaster  
box.
- ἀλγῶ (-έω), *verb*, have pain, am  
ill.
- \*ἀλειψις, -εως, ἡ, anointing,  
process of anointing.
- ἀλήθεια, ἡ, truth.
- ἀληθής, -ές, true. *Adv.* -ῶς.
- ἀληθινός, -ή, -όν, genuine.



- \***ἄλῖα**, ἡ, assembly.
- \***ἄλίξω**, fut. -ίσω, make to assemble, collect.
- ἄλις**, adv. (*lit. crowded or assembled together*), in abundance, enough.
- ἄλίσκομαι**, fut. ἄλώσομαι, perf. ἐάλωκα or ἤλωκα, aor. ἐἄλων or ἤλων, am caught, captured, convicted etc.
- \***ἄλκῆ**, ἡ, strength, prowess, fighting-power.
- \***ἄλκιμος**, -ον, strong, courageous.
- ἄλλά**, conj. but.
- ἄλλήλους**, -as, -a (*no nominative possible from the sense of the word*), one another.
- \***ἄλληλο-φαγία**, ἡ (*φαγεῖν, to eat*), eating one another, cannibalism.
- ἄλλος**, -η, -ον, other; ἄλλος ... ἄλλος, one ... another, or one ... one, see note on I. l. 6; ὁ ἄλλος, the remaining; οἱ ἄλλοι, the rest.
- ἄλλότριος**, -α, -ον, belonging to another, hence strange, foreign; οἱ ἄλλότριοι, the strangers, foreigners.
- ἄλλως** (adv. of ἄλλος), otherwise, also otherwise than is right, heedlessly, vainly.
- ἄλσος**, τό, grove.
- ἄλώπηξ**, -εκός, ἡ, fox.
- \***ἄλώσιμος**, -ον, adj. (*ἄλίσκομαι*), able to be captured, easy to take.
- ἄλωσις**, -εως, ἡ, capture.
- ἄμα**, (1) adv. at once, at the same time; (2) prep. cum dat. at the same time with, along with.
- ἄμαθής**, -ές, adj. ignorant, dull.
- ἄμαξα**, ἡ, waggon, car.
- ἄμαξις**, -ίδος, ἡ, (*diminutive*), a little cart.
- \***ἄμαρτάς**, -άδος, ἡ, fault, mistake.
- ἀμείβομαι** (*mid. of ἀμείβω, change; hence lit. to change with one another, esp. of interchange of conversation*), \*answer, \*reply.
- ἀμείνων**, see ἀγαθός.
- \***ἀμήνιτος**, -ον, adj. (*ἀ privative and μηνίω, am angry*), without resentment.
- ἄμορφος**, -ον, adj. (*ἀ privative and μορφή, shape*), misshapen, ugly. Comp. ἀμορφέστερος, superl. ἀμορφέστατος.
- ἀμύνομαι** (*mid. of ἀμύνω, ward off*), ward off from oneself, repel, resist.
- ἀμφί**, prep. cum dat. about, regarding. (*Also cum gen. and accus.*)
- ἀμφιδέαι**, αἱ (*ἀμφί, around, δέω, bind*), bracelets, anklets.
- \***ἀμφισβασία**, ἡ (*ἀμφίς, apart, and root of βαίνω, go*), difference, controversy.
- ἀμφότερος**, -α, -ον, each, both.
- ἄν**, a particle which cannot be literally translated in English. Its chief usages occur (1) in the apodosis of two sorts of conditional sen-

tences, viz. those which imply that the condition is not fulfilled, and those which indicate indistinct futurity, (2) in connection with *εἰ, ἐπειδή, ὅτε, ὅς* etc., when these words have either a general and not a particular reference in present time, or refer to future time.

**ἀνά**, prep. usually *cum accus.*, lit. up to, also throughout, see note on XI. B, § 5, l. 15. Compounded with a verb *ἀνά* often signifies back, or again.

**ἀν-άγω**, bring up, lead forward.

**ἀνα-βαίνω**, -βήσομαι, -έβην, go up, come in turn to.

**ἀνα-βιβάζω**, make to ascend.

**ἀνα-βοῶ** (-άω), fut. βοήσομαι, cry aloud.

**ἀνα-γιγνώσκω** (see γιγνώσκω), lit. persuade back, \*persuade a man to change his mind.

**ἀνάγκη**, ἡ, force, necessity; *ἀναγκαι*, torment, torture.

\***ἀνά-γνωσις**, -εως, ἡ, knowing again, recognition.

**ἀνα-διδάσκω**, verb, lit. teach back, teach better, win over by argument.

**ἀνα-δίδωμι**, give forth, produce crops.

**ἀνα-ζεύγνυμι**, lit. yoke again, *ἀναζ. ναῦς*, set sail again.

**ἀναίδεια**, ἡ (*ἀν* privative *αἰδοῦμαι*, reverence, feel shame), shamelessness.

\***ἀν-αισιμῶ** (-όω), consume.

**ἀνακῶς**, adv. carefully; *ἀν. ἔχειν*, cum gen. to watch carefully for.

**ἀνα-κηρύσσω** (or -ττω), publish, proclaim, \*put up to auction.

**ἀνα-κρούω**, lit. thrust back; in mid. of a ship, back water, see on XVI. § 8, l. 4.

**ἀνα-λαμβάνω**, take up.

**ἄναξ**, -ακτος, ὁ, king.

**ἀν-άξιος**, -α, -ον, unworthy.

**ἀνα-πείθω**, lit. persuade back, bring over, or simply persuade.

**ἀνα-πετάννυμι**, fut. -πετάσω, lit. unfold back, open.

**ἀνα-πηδῶ** (-άω), leap up.

\***ἀνα-πτύσσω**, unfold, open.

**ἀν-άπτω**, light, kindle.

**ἀνα-πυνθάνομαι**, inquire into, also learn by inquiry.

**ἀν-αρίθμητος**, -ον, countless.

\***ἀν-άρσιος** (*ἀν*- privative and *ἄρω*, fit, hence lit. not fitting), hostile, of events etc., untoward, monstrous.

\***ἀνα-σκολοπίζω** (*σκόλοψ*, a stake), fix up on a stake, impale.

\***ἀνα-στενάζω**, fut. -άξω, groan, lament.

**ἀνα-τέλλω**, rise, of the sun etc.

\***ἀνα-τίθημι**, set up, espec. of a votive gift, offer.

**ἀνα-τρέπω**, overthrow.

\***ἀνα-τρίβω**, rub to pieces, wear away.

- ἀνα-φέρω**, cast up, bring up; hence, refer to; also *intrans.* bring oneself back, restore oneself, recover oneself. See note on xv. B.
- ἀνα-φορῶ** (-έω), carry up, cast up.
- \***ἀνα-φύρω**, mix up, stain.
- ἀνα-χωρῶ** (-έω), go back, retire.
- ἀνδραγαθία**, ἡ (ἀνὴρ, ἀγαθός), manhood, bravery.
- ἀνδρείος**, -α, -ον, brave.
- \***ἀνδρῶ** (-όω), bring up to manhood; in *pass.* reach manhood, am grown up.
- ἄνεμος**, ὁ, wind.
- ἀν-ευρίσκω**, find out, discover.
- ἀν-ηκεστός**, -όν (ἀν-privative, ἀκούμαι, cure), incurable; hence, grievous, intolerable, *adv.* -ῶς.
- ἀν-ηκουστῶ** (-έω), disobey (ἀν-privative, ἀκούω, hear).
- ἀνὴρ**, ὁ, man, as distinct from women, Latin *vir*.
- ἀνθ-ίστημι**, set against; in *pass.* and *intrans. act. cum dat.* stand against, withstand, resist.
- ἀνθρώπιος**, -α, -ον, belonging to man, human.
- ἀνθρώπινος**, -η, -ον, human, mortal.
- ἀν-ίημι**, (1) *lit.* send up or forth, release; of a bow, discharge; (2) *lit.* let go back, relax, hence *intrans.* slacken, be remiss.
- ἀν-ίστημι**, place or set up, *esp.* set up for auction; in the *act. intrans. tenses* and the *pass.* rise up.
- ἀνοίγω** (ἀνοίγνυμι), augments doubly—*imperf.* ἀνέωγον, *aor.* ἴ ἀνέωξα, *perf.* ἀνέωχα, to open.
- ἀν-όσιος**, -ον (ἀν-privative, ὄσιος), unholy, wicked.
- ἀντ-ερωτῶ** (-άω), ask in turn.
- ἀντί**, *prep. cum gen.* against, hence, set against, *i.e.* instead of, in return for.
- ἀντι-καθ-ίστημι**, supply instead, substitute.
- ἀντι-μέμφομαι**, blame in return, retort.
- ἀντιον**, neuter of ἀντιος, used as a preposition *cum gen.* before, in the presence of.
- ἀντρον**, τό, cave.
- \***ἀν-υδρος** (ἀν-privative, ὑδωρ), without water.
- ἀξιό-μαχος**, -ον (ἄξιος, μάχομαι), a match in battle.
- ἄξιος**, -α, -ον, worthy, worth.
- ἀξιῶ** (-όω), think worthy; *cum infn. esp.*, think oneself worthy, claim.
- ᾄδοός**, ὁ, singer, bard, poet.
- ἀπ-αγγέλλω**, take back a message.
- ἀπ-άγω**, lead back.
- ἀ-παθής**, -ές (ἀ privative, παθεῖν) *cum gen.* without suffering from, unharmed by.

ἀπ-αίρω, carry away, remove.

ἄ-παις, ἄπαιδος, *adj.* childless, often *cum gen.* of word expressing progeny.

ἀπ-αλλάσσω (*or* -ττω), set free from, *cum acc. and gen.*; also *intrans.* get off free, escape; *in passive*, am set free, depart.

ἀπ-αμύνω, keep off, repel.

ἀπ-αν-ίστημι, cause to rise up and go, remove, withdraw.

ἅπαξ, *numeral adv.* once.

ἅπας, -ασα, -αν (*stronger than* πᾶς), all without exception, all together.

ἀπάτη, ἡ, deceit, trick.

\*ἀπειλῶ (-έω) I., force back, press hard.

ἀπειλῶ (-έω) II., threaten.

ἀπ-εἶμι (εἶμι, *ibo*), go away, *pres. indic. with fut. signification.*

ἀπ-εἶπον, *aor.* (ἀπ-αγορεύω *for present*), forbade.

ἀπ-ελαύνω, drive from, exclude from; also *intrans.* march away, depart from.

ἀπιστῶ (-έω), disbelieve.

ἀπιστία, ἡ, disbelief.

ἄπληστος, -ον (*ἀ privative, πῖμ-πλημι*), insatiate, insatiably greedy for, *cum gen.*

ἀπό, *prep. cum gen.* from, away from, from the time of.

ἀπο-βαίνω, -βήσομαι, -βέβηκα, -έβην, (1) go from, disembark; (2) result from, turn out.

ἀπο-βάλλω, cast away, lose.

ἀπο-δείκνυμι, *lit.* point out apart from others, exhibit, declare, appoint.

ἀπο-δίδωμι, give back, restore.

ἀπο-δοκιμάζω, *properly*, reject after testing, reject.

ἀπο-θαυμάζω, wonder at, be amazed.

ἀπο-θέω, -θεύσομαι, run away.

ἀπο-θνήσκω, die; also as the *passive* of ἀποκτείνω, am killed.

\*ἀπ-οικτιζῶ, lament.

ἀπο-καλύπτω, uncover.

ἀπο-κλείω, shut off, cut off, hinder from, *cum gen.*

ἀπο-κληρῶ (-όω), select by lot.

ἀπόκρημος, -ον, precipitous.

ἀπο-κρίνω, separate, select.

ἀπο-κρούω, beat off from; *in mid.* beat off from oneself, repel.

ἀπο-κτείνω, kill.

ἀπο-λαμβάνω, cut off, intercept.

ἄπολις, *neut. -ι, gen. -έως, adj.* without a city.

ἀπο-λύω, set free, acquit; *in mid.* excuse oneself.

\*ἀπο-νοστῶ (-έω), return home.

ἀπο-πέμπω, send off.

ἀπο-πλέω, sail away.

ἀπό-πληκτος, -ον (πλήσσω), struck out of one's senses, frenzied.

\*ἀποπλοῦς, ὁ, a sailing away, an outward-bound voyage.

ἀπο-πνίγω, choke, throttle.

\*ἀπο-πυνθάνομαι, inquire from, *cum gen. of person.*

ἀπορία, ἡ, resourcelessness, difficulty.

ἀπόρητος, -ον, not to be spoken of, secret; also unfit to be spoken of, abominable.

ἀπορρίπτω, cast away, reject, set at naught.

\*ἀπο-ορχοῦμαι (-έομαι), lose a thing by dancing, dance away.

ἀπορῶ (-έω), am in a difficulty, am at a loss.

ἀπο-σπῶ (-άω), *fut.* -ᾶσω, tear away; of gates, pull down.

ἀπο-στέλλω, send off.

\*ἀπο-στυγῶ (-έω), *fut.* -στυξῶ, hate, detest; *cum infin.* detest the thought that etc.

ἀπο-σώζω, save, restore; *in pass.* ἀποσ. εἰς, get safe to.

\*ἀποτακτός, -όν (τάσσω, arrange), specially appointed, or, arranged.

ἀπο-τέμνω, *fut.* -τεμῶ, cut off.

ἀπο-φεύγω, escape, be acquitted.

\*ἀπο-φλαυρίζω, make light of.

ἀπο-χράω (*see* χρή for *princ. pts.*), am sufficient.

ἀπροσδόκητος, -ον, unexpected; ἐξ ἀπροσδοκῆτου, unexpectedly.

ἄπτω, properly, fasten to, join to, hence bring in contact with fire, kindle, set alight; *in mid.* touch, *cum gen.*

ἄρα, so then, therefore, after all, usually expressing surprise; see note on VIII. A, § 3, l. 3.

ἄργυρίον, τό (*dimin. of* ἄργυρος), a piece of silver, money.

ἀρέσκω, *fut.* ἀρέσω, am pleasing to, please; *mid.* in similar sense.

ἀρεστός (*verbal adj. of* ἀρέσκω), pleasing, acceptable; *adv.* -ῶς.

ἄριστος, *see* ἀγαθός.

ἄρκῶ (-έω), am sufficient; often *imperson.* ἀρκεῖ, it is enough.

ἀρνούμαι (-έομαι), -ήσομαι, *aor. pass.* deny, also decline.

ἄρπαγή, ἡ, seizure, pillage.

ἄρσην (later ἄρρην), ἄρσεν, *gen.* ἄρσενος, male.

\*ἄρτημα, τό, hanging ornament, earring.

ἄρτος, ὁ, bread, loaf.

ἀρχαῖος, -α, -ον, (*lit. from the beginning*), old, ancient, former.

ἀρχή, ἡ, beginning, hence first place, i.e. sovereignty, rule, dominion.

\*ἀρχῆθεν, *adv.* from the beginning.

ἄρχω, (1) begin, *cum gen.*, frequently *in mid.*; (2) rule.

ἀσεβῶ (-έω), act impiously, sin against the gods.

ἄσημος, -ον (ἀ privative, σῆμα, sign), \*without meaning, \*inarticulate.

ἀσθενής, -ές (ἀ privative, σθένος, strength), weak, delicate.

ἄσμενος, -η, -ον, pleased, glad.

ἀσπάζομαι, -άσομαι, greet, welcome.

\*ἀσπαίρω (lit. pant), struggle convulsively.

ἀστός, ὁ, citizen.

ἀστράγαλος, properly knuckle-bones, dice; see note on I. I. 7.

ἄστν, τό, city.

ἀστυγείτων, -ον, gen. -ονος, neighbouring the city, neighbour.

ἀσφάλεια, ἡ (ἀ privative, σφάλω make to fall), safety.

\*ἀσχάλλω (only in present and imperf.), am grieved.

ἄτε, just as, as if; also especially with a participle, inasmuch as.

ἀτελής, -ές, free from taxes.

αὔθις, again.

αὐλητής, -ον, ὁ, flute-player.

αὐλίζομαι (αὐλή, court-yard, hence lit. lie in the court-yard, hence), lie out at night.

αὐλῶ (-έω), play the flute.

αὐτίκα, adv. straightway, at once.

αὐτόθι, adv. on the spot, here, there.

αὐτόμολος, ὁ, deserter.

αὐτομολῶ (-έω), desert.

αὐτόπτης, -ου, ὁ (αὐτός, self, and root σπ- seen in ὄψομαι, I shall see), eyewitness.

αὐτός, αὐτή, αὐτό, (1) accompanying a noun = self, or if immediately preceded by the article, = the self-same, the same; (2) standing alone (a) in the nominative case, it is the reflexive pronoun, myself, thyself, himself etc., (b) in the oblique cases, it is the 3rd personal pronoun, him, her, it etc.

αὐτοῦ, adv. (really genit. of αὐτός), at the very spot, here.

\*ἄφ-ανδάνω, fut. -αδήσω, aor. -έαδον, displeasure.

ἄφανής, -ές (ἀ privative, φαίνομαι), unseen, secret.

ἄφ-ηγοῦμαι (-έομαι), relate, tell.

ἄφήγησις, -εως, ἡ, narration, account.

ἄ-φθογγος (ἀ privative, φθογγή, voice), voiceless, speechless.

ἄφ-ίημι, send away, let loose; also let go away, abandon.

ἄφ-ικνοῦμαι (-έομαι), -ίξομαι, -ἔγμαι, -ικόμεν, come to, arrive at.

ἄφ-ίστημι, place apart, hence in the intrans. tenses and in the middle, to place oneself apart, revolt.

ἄχθομαι, -έσομαι, ἡχθέσθην, am grieved, vexed.

ἄχος, τό, burden, also grief, trouble.

ἄχρηστος, -ον (*ἀprivative, χρῆσθαι, to use*), useless, unprofitable, unserviceable.

ἄ-ψευδής, -ές (*ψεῦδος, a lie*), without lie, unerring, truthful.

## B.

βαθύς, -εῖα, -ύ, deep.

βαίνω, βήσομαι, βέβηκα, ἔβην, go.

βαλανάγρα, ἡ, key, or hook for slipping back the βάλανος or bolt of a door or gate.

βάλλω, βαλῶ, βέβληκα, ἔβαλον throw, hence metaphorically in middle, cast over in one's mind.

βάρβαρος, -ον, foreign, i.e. not Greek, barbarian. (The word is supposed to be formed in imitation of the way in which foreign languages sounded to a Greek ear.)

βαρύς, -εῖα, -ύ, heavy, *adv.* βαρέως, heavily, severely.

βασανίζω, test, cross-examine.

βασίλεια, ἡ, queen.

βασίλειος, royal; in plur. τὰ βασιλεια, the royal apartments, palace.

βασιλεύς, -έως, ὁ, king.

βασιλεύω, am king, become king.

βασιλικός, -ή, -όν, kingly, royal.

βαφή, ἡ (βάπτω, dip), dyeing, dye.

βεκός, τό, bread.

βήσομαι, see βαίνω.

βίαιος, -α, -ον, forcible, violent, *adv.* βιαίως.

βιβλίον, τό (*dimin. of βιβλος*), a letter, dispatch.

βιβρώσκω, *perf.* βέβρωκα; eat.

βίος, ὁ, life, also means of life, livelihood.

βιώ (-ὠ), strong aor. ἐβίων, *infin.* βιώναι, *part.* βιούς, live.

βλέπω, see, look at.

βοηθῶ (-έω), come to the aid of, succour, *cum dat.*

βορά, ἡ, food.

βόρειος (*adj. from βορέας, the north wind*), northern.

βόσκω, *fut.* βοσκήσω, feed, nourish; *mid.* feed on, graze.

\*βουκόλιον, τό, herd of cattle.

βουκόλος, ὁ, herdsman.

βούλευμα, τό, purpose, resolve.

βουλεύω, take counsel, deliberate; also as the result of deliberation, resolve, determine, *similarly in mid.*

βούλομαι, *fut.* βουλήσομαι, ἐβουλήθη, wish, desire.

βοῦς, ὁ or ἡ, *gen.* βοός, *acc.* βοῦν, *dat. plur.* βουσί, ox, cow.

\*βρέφος, τό, new-born child, nurseling; also of beasts, cub, whelp etc.

βύρσα, ἡ, hide (see note on XVIII. (α), l. 12).

\*βυσσός, ὁ, depths, bottom.

βύω, stuff full.

## Γ.

γάλα, τό, milk.

γαμβρός, ό, son-in-law.

γάμος, ό, marriage, wedding.

γάρ, *conj.* for.

γε, *enclitic particle emphasizing the word with which it is connected, at least, indeed; in dialogue it often signifies yes.*

γεγονέναι, γεγονός, *see γίγνομαι.*

γελῶ (-άω), γελάσσομαι, *aor. έγέλασσα, laugh.*

γένος, τό (γίγνομαι), race, ancestry; *also class, kind.*

γέρων, -οντος, ό, old man.

γη, ή, earth, land.

γίγνομαι, γενήσομαι, γέγονα *or γεγένημαι, έγενόμην, come into being, be born, become; also of events, occur, happen; the aor. έγενόμην, is often used for the past tense of είμι, I was.*

γινώσκω, γνώσομαι, *perf. έγνωκα, strong aor. έγνων, infinit. γνώναι, part. γνώς, to learn, get to know, know; also form an opinion, judge, hence determine, resolve.*

γνωμή, ή (γινώσκω), judgment, opinion, sentiment; *also resolution, plan.*

\*γνωσιμαχῶ (-έω), *from γνώσις, opinion, and μάχομαι, fight, contest one's own opinion, i.e. change one's mind.*

γόςης, -ητος, ό (*lit. a howler*), wizard, magician.

γόνος, ό, offspring, child.

γόνυ, τό, *gen. -ατος, knee.*γούν, *particle, at any rate.*

γράμμα, τό, *letter of the alphabet, in plur. a piece of writing, inscription etc.*

γράφω, write (*lit. scratch, scrape, engrave*).

γυνή, γυναικός, ή, woman, wife.

## Δ.

δαίμων, ό *and ή, deity, god; also lot, fortune.*

\*δαίνυμι, distribute, *hence esp. give a feast to, feast one on; in pass. am entertained, feast on.*

δαιτυμών, -όνος, ό, partaker in a feast, guest.

δακρύω, weep, *cum acc. weep for.*

δέ, *conjunctive particle, standing second in its clause, usually adversative, but; also merely and, and further; μέν ... δέ, on the one hand ... on the other.*

δει, *impersonal from δέω II. it is needful, necessary, one ought; also cum gen. there is wanting, one requires; partic. δέον, needful, required.*

δίδω, *perf. δέδοικα or δέδια, in present signification, fear.*

δείκνυμι, δείξω, *perf. mid. and pass. δέδειγμαi, show, point out.*

\*δειμαίνω, fear.



\*δεινολογούμαι (-έομαι), complain terribly.

δεινός, -ή, -ον (δείδω), fearful, terrible (see note on IV. l. 11), adv. δεινῶς.

δείπνον, τό, chief meal, dinner.

δειπνῶ (-έω), dine.

δέκα, card. num. ten.

δεκαετής, -ές, \*ten years old.

\*δεκάς, -άδος, ἡ, group of ten.

δέκατος, -η, -ον, ordinal num. tenth.

δέλεάζω, -σω, entice by bait (δέλεαρ).

δέλφαξ, -ακος, ὁ, pig.

δέλφης, -ῖνος, ὁ, dolphin.

δένδρον, τό, plur. often δένδρεα, -έων, -εσι, tree.

δέος, τό, fear.

δέρμα, τό, skin, hide.

δεσμωτήριον, τό (δεσμός, fetter, from δέω), prison.

δεσπότης, ὁ, master, despot, tyrant.

δευτερεία, τά, second prize, second place.

δευτέρος, -α, -ον, second.

δέχομαι, δέξομαι, δέδεγμαι, receive.

I. δέω, δήσω, δέδεκα, ἔδησα, perf. pass. δέδεμαι, aor. ἐδέθην, bind.

II. δέω, δεήσω, want, lack. cum gen.; usually in mid. δέομαι, am in need of, cum gen. of thing; also beg of, cum gen. of person.

δή, strengthening particle, in truth, assuredly, indeed.

δηλῶ (-ῶ), make clear, show.

δῆμος, ὁ, the people, the nation, also the common people.

δημοσίᾳ (adv. from δημόσιος), publicly, at the public cost.

δημότης, -ου, ὁ, one of the common people, also fellow-citizen.

διά, prep. cum gen. and acc. right through, throughout, of time, during; also (1) cum gen. by means of, (2) cum acc. on account of.

διαβαίνω, -βήσομαι, -βέβηκα, -έβην, go across, pass over.

διαβάλλω, accuse, revile, slander.

διαβατός, -ή, -ον (verbal adj. from διαβαίνω), passable, fordable.

διάγω, go through, spend; often with βίον understood, pass one's life, live.

\*διαδείκνυμι, make quite clear, make manifest.

διαδιδράσκω, -δράσομαι, -δέδρακα, -έδραν, lit. run through, escape.

διαζῶ (-άω), live through, live, cum partic. live by doing so and so.

διααιρῶ (-έω), take apart, divide.

δίαιτα, ἡ, mode of life, means of living, food, diet.

διαιτῶμαι (-άομαι), pass one's life, live.

- δια-κελεύομαι, exhort, encourage.
- δια-κομίζω, carry across; *in mid.* of carrying over one's own property etc.
- διακόσιοι, -αι, -α, two hundred.
- \*δια-λαγχάνω, -λήξομαι, -ελληχα, -έλαχον, divide, or distribute, by lot.
- δια-λαμβάνω, grasp, seize (*lit.* grasp in both arms); also take asunder, divide.
- δια-λείπω, leave an interval of, *cum acc.* of the time specified.
- δια-λύω, break up, dissolve.
- δια-ναυμαχῶ (-έω), maintain a naval battle (ναῦς, μάχομαι).
- δια-νέω, -νεύσομαι, \*swim across, \*reach by swimming.
- \*δια-πάσσω (or -πάττω), -πάσω, sprinkle.
- δια-πειρῶμαι (-άομαι), make trial of, have experience of.
- δια-πράσσω, (-πράττω), go through, accomplish, complete; *similarly in middle.*
- δια-τάσσω (-τάττω), thoroughly arrange, set in order; also draw up separately, appoint to separate positions.
- δια-τέμνω, -τεμῶ, -τέτμηκα, -έτεμον, cut through, cut in pieces.
- δια-τίθημι, place separately, arrange; hence dispose of, treat.
- δια-τρίβω *lit.* rub between two things, rub away, consume, spend.
- δια-φεύγω, flee through, escape.
- δια-φθείρω, thoroughly destroy, kill; also spoil, disable, mutilate.
- δια-χέω, *aor.* -έχεα, *perf.* -κέχυκα, *lit.* pour apart, disperse; hence, of plans, confound, upset.
- δια-χρῶμαι (-άομαι), (1) *cum dat.* of thing, use constantly, also experience, suffer from; (2) *cum acc.* of pers., use up, *i.e.* destroy, kill.
- διδάσκω, διδάξω, teach.
- δίδωμι, δώσω, δέδωκα, ἔδωκα, offer, give, grant.
- δι-ειλημμένος, see διαλαμβάνω.
- δι-έξ-εἶμι, go right through, tell in detail (*pres. with fut. meaning*).
- \*δι-έξ-ελαύνω, drive, ride, or march out, through.
- \*δι-έξ-ελίσσω, unroll.
- δι-έξ-έρχομαι, go through.
- διέξοδος, ἡ, way through, passage; *διεξ.* βουλευμάτων, as we say the ins and outs of his plans.
- δι-έρχομαι, go through, pass.
- διετής, -ές, of two years, two years long.
- δι-ηγούμαι (-έομαι), *lit.* conduct through, hence narrate, describe.
- δίκαιος, -α, -ον, just, upright.

δικαιῶ (-ῶ), -ώσομαι, deem right, think fit, consent.

δικαστήριον, τό, place of justice, court.

δίκη, ἡ, right, justice; hence law-suit, trial; also just recompense, i. e. either penalty or compensation.

διότι, for the reason that, since; also in an indirect question, wherefore, why.

διπλάσιος, -α, -ον, double.

δίσ, twice.

δισχίλιοι, -αι, -α, two thousand.

διώρυξ, -υχος, ἡ, trench, canal.

δοκεῖ, δόξει, δέδοκται, ἔδοξε, *im-person.* of δοκῶ, *cum dat.* it seems to, it seems good to, hence it is resolved by, thus τὸ δεδογμένον, = the decree, resolution.

δόκιμος, -ον (*from* δέχομαι, *lit.* acceptable, hence), esteemed, notable.

δοκῶ (-έω), I think, see δοκεῖ.

\*δολερός, -ά, -όν, deceitful.

δόλος, ὁ (*connected with* δελεάζω, hence strictly, bait for fish, hence), trick, deceit.

δοριάλωτος, -ον (δόρυ, spear, and ἀλίσκομαι), captive of the spear, captured.

δορυφόρος, -ον (φέρω), spear-bearing, hence οἱ δορυφόροι, the bodyguard of a monarch etc.

δόσις, -εως, ἡ (δίδωμι), gift.

δουλεύω (δούλος, slave), to be a slave to, obey, *cum dat.*

δουλοπρεπής, -ές (*πρέπω, beseem*), befitting a slave, servile.

\*δουλοσύνη, ἡ, slavery.

δρασμός, ὁ (διδράσκω, run), running away, flight.

δρέπανον, τό, sickle.

\*δρέπω, pluck, reap.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, am able, can.

δύναμις, -εως, ἡ, power, strength; also of an army, usually in plural, forces.

δυναστής, -ου, ὁ, master, ruler; ἄνδρες δύνασται, men of the ruling class, aristocrats.

δυνατός, -ῆ, -όν, of persons, powerful, strong; of things, possible.

δύο, δύοιν, *card. num.* two.

δυσμή, ἡ (δύω, sink), usually in plural, sinking, setting.

\*δυσπετώς (*adv.* of δυσπετής, *lit.* falling out ill, hard etc.), hardly, with difficulty.

δώδεκα, *card. num.* twelve.

δωρεά, ἡ, gift, present.

δῶρον, τό, gift, offering.

δωροῦμαι (-έομαι), present with.

## E.

ἐάν (εἰ, ἄν), contracted, ἤν, conj. if.

ἑαυτοῦ, -ῆς, -οῦ (*no nominative*), reflexive pron., 3rd pers., himself etc.

ἕβδομος, -η, -ον, seventh.

ἔγγυῶ (-άω), from ἐν and γυῖον, limb, hand, hence put in the hand of, hand over to; esp. betroth.

ἐγ-κατα-λείπω, leave out, omit.

ἐγ-κολάπτω, carve on, inscribe on.

ἐγχειρίδιος, ὁ (ἐν, χεῖρ, hand), hand-knife, dagger.

ἐγ-χειρίζω, put into one's hands, entrust, deliver.

ἐγώ, ἐμοῦ etc. I; plur. ἡμεῖς.

ἐδῶλιον, τό, seat, rowing-bench.

ἐθελοκακῶ (-έω), am wilfully bad or cowardly, play the coward.

ἐθέλω, ἐθελήσω (less common θέλω), am willing, choose, consent.

ἔθνος, τό, nation.

εἰ, conj. if; also in indirect questions, whether.

εἶασα, see ἐῶ.

εἰδέναι, εἰδώς, see οἶδα.

εἶδον, see ὄρω.

εἶδος, τό, appearance; also kind, sort.

εἰκάζω, -ασω, liken, compare; hence compare with previous experience, infer, conjecture.

εἴκοσι, twenty.

εἰκοστός, -ή, -όν, twentieth.

εἰκών, -όνος, ἡ, lit. something resembling, image, statue.

εἰκώς, see ἔοικα.

εἶλον, εἰλόμην, see αἶρω.

\*εἶμα, τό, robe, garment.

εἶμι (sum), ἔσομαι etc. am, exist; partic. τὸ ὄν, that which really is, the truth.

εἶμι (ibo), with future meaning in present tense, will go, imperf. ἦα, I went.

εἴπερ, if at any rate, if indeed.

εἶπον, εἶπας, εἶπε(ν), εἶπατον, εἶπάτην, εἶπομεν, -ατε, -ον, aor. without present, said, spoke.

εἶρημένος, perf. pass. partic. of εἶρηκα (from an old present εἶρω), I have said.

εἶς, see ἕμι.

εἶς, see ἐς.

εἶων, see ἐῶ.

ἐκ, before a vowel ἐξ, out of, from; of time, after, since. Compounded with a verb, often has an intensifying force.

\*ἐκάς, adv. far away. Comp. ἐκαστέρω, further.

ἐκαστος, -η, -ον, each, every.

ἐκάστοτε, adv. on each occasion.

ἐκάτερος, -α, -ον, each of two.

ἑκατον, hundred.

ἐκατέρωθεν, from both sides, on both sides.

ἐκ-βαίνω, go out of; of events, result.

ἐκ-βάλλω, -βαλῶ, cast out.

ἐκ-γίγνομαι, \*am born from.

ἐκδημῶ (-έω), leave one's country, go abroad.

- ἐκ-δίδωμι, give up (*of a suppliant*), give in marriage.
- ἐκδοσις, -εως, ἡ, giving up, surrender.
- ἐκεῖνος, -η, -ο, that, he (*Lat. ille*).
- \*ἐκθεσις, -εως, ἡ (ἐκ, τίθημι), placing out, exposure.
- ἐκ-καλῶ, call out, summon; *similarly in mid.* call out to oneself.
- \*ἐκ-καλύπτω, uncover.
- \*ἐκ-κειμαι, lie out, be exposed.
- ἐκ-λύω, loosen, unstring, *of a bow*.
- ἐκ-πέμπω, send out.
- ἐκ-πηδῶ (-άω), leap out from.
- ἐκ-πλέω, sail out; ἐκπλ. φρενῶν, go out of one's mind.
- ἐκ-πλήσσω (-ττω), *fut.* πλήξω, *lit.* strike out, hence drive out of one's senses, amaze; *pass.*, strong *aor.* ἐξ-επλάγην, am astonished.
- ἐκποδῶν, *adv.* (ἐκ, ποδῶν, away from the feet), out of the way, away.
- ἐκ-ρήγνυμι, break off; *in pass.* break, \*burst out in a passion.
- ἐκ-στρατεύω, march out; *similarly in mid.* take the field.
- ἐκ-τίθημι, place out, expose.
- ἐκ-τίνω, pass off, pay.
- ἐκ-τυφλῶ (-βω), make completely blind.
- \*ἐκ-τύφλωσις, -εως, ἡ, act of blinding.
- ἐκ-φαίνω, bring to light, reveal, declare.
- ἐκ-φέρω, carry out, *also* bring forth, produce.
- ἐκῶν, -οῦσα, -όν, *gen.* -όντος *etc.* willing, willingly.
- ἐλαιον, τό, olive-oil, oil.
- ἐλάσσων (-ττων), -ον, *used as compar. of* ὀλίγος, little, few, less, smaller, inferior; *superl.* ἐλάχιστος.
- ἐλαύνω, *fut.* ἐλάσω, *contr.* ἐλῶ, *perf.* ἐλήλακα, *pass.* ἐλήλαμαι, drive, set in motion; *often with acc. implied,* ride (*sc.* ἵππον), march, *of a general (sc. στρατόν).* *Of a wall,* build along.
- ἐλαφρός, -ά, -όν, light, light to bear *etc.*; \*ἐν ἐλαφρῷ ποιεῖσθαι, regard as a light matter.
- ἐλάχιστος, *see* ἐλάσσων.
- ἐλέγχειν, prove a charge against one, convict, refute, *also* accuse.
- ἐλεύθερος, -α, -ον, free, *also* liberal, generous.
- ἐλευθερῶ (-βω), set free.
- ἐληλαμένος, *see* ἐλαύνω.
- ἔλκος, τό, wound, sore.
- ἔλκω, drag.
- ἔλος, τό, marsh.
- ἐλπίζω, -ισω, hope, hope for, expect (*whether of good or evil*); *also* think, imagine.

ἐμ-βάλλω, cast (*oneself*) upon, charge.

\*ἐμμανής, -ές, frenzied.

ἐμμέλεια, ἦ, a dancing-tune.

ἐμός, -ή, -όν, my, mine.

\*ἐμπηρος, -ον, crippled, deformed.

ἐμ-πίμπλημι, fill full of; *in pass.* am full of, satisfied with.

ἐμποδίζω (ἐν, ποῦς), \*put the feet into fetters, \*fetter.

ἐμ-φύτος, -ον, inborn, natural.

ἐν, *prep. cum dat.* in, inside; *of time*, during; *also cum dat. of person*, in the power of.

\*ἐν-απο-νίζω, *fut.* -ψω, wash clean.

ἐν-δίδωμι, give in, give into the hands of, hence exhibit, display.

ἐνδον, inside, within.

ἐν-δύω, put a garment on *someone*; *in mid. with perf. and strong aor. act.* -δέδυκα, -έδυν, put on oneself, wear.

ἐνεκα, *prep. cum gen.* on account of, for the sake of.

\*ἐν-εμῶ (-έω), *fut.* -έσω, vomit in.

ἐνεχθείς, *aor. part. pass.* φέρω.

ἐν-έχω, hold in; *pass.* am caught in, entangled in.

\*ἐνηβητήριον, τό, place for amusement (ἦβη).

ἐνθα, *adv.* (1) *of place*, there; (2) *of time*, thereupon, then; (3) *relative*, where.

ἐνιαυτός, ὁ, year.

ἐνιοι, -αι, -α, some.

ἐν-νοῶ (-έω), have in one's mind (*νοῦς*), consider, reflect.

ἐνταῦθα, there, thereupon.

ἐντέλλομαι, enjoin, command.

ἐντεῦθεν, hence *or* thence; henceforth, thenceforth.

ἐν-τείνω, *perf.* -τέτακα, *pass.* -τέταμαι, keep on the stretch.

ἐν-τίθημι, put in, place in.

ἐντός, within, inside; ἐντός ἐαυτοῦ γίγνεσθαι, retain one's self-control.

ἐν-τυγχάνω, meet with, *cum dat.*

ἐνύπνιον (ὕπνος), τό, dream.

ἕξ, *see* ἐκ.

ἕξ, six.

ἕξ-αγγέλλω, tell out, report.

ἕξ-άγω, lead out.

ἕξαιρετός, -όν, chosen out, picked.

ἕξ-αιρῶ (-έω), take away, remove; *also* set apart, except.

ἕξ-αιτῶ, demand from, request from; *similarly in mid.* demand for oneself, demand.

ἕξαν-άγω, *in pass.* put out to sea.

ἕξ-απατῶ (-άω), strengthened form of ἀπατῶ, deceive.

ἕξαπίνης, *adv.* suddenly.

ἐξ-αρτῶ, get ready, fit out, hence provide with, furnish with.

ἐξ-εἶμι (ἴβο), go out; present tense with fut. meaning.

ἐξ-έλκω, aor. ἐξελκῦσα, pass. ἐξελκύσθην, drag out.

ἐξ-έρχομαι, go, come out.

ἐξεστί, impers. cum dat. it is permitted, it is lawful.

ἐξέυρεσις, -εως, ἡ, finding out, invention.

ἐξέυρημα, invention, contrivance.

ἐξ-εὐρίσκω, find out, discover.

ἐξ-ηγούμαι (-έομαι), lit. lead out, hence go through in detail, describe, explain.

ἐξήκοντα, indecl. sixty.

\*ἐξ-ημερῶ (-ῶ), thoroughly tame, hence of waste land, render cultivable, reclaim.

\*ἐξ-ογκῶ (-ῶ), make to swell; in pass. am puffed up, elated.

ἐξ-οστρακίζω, banish by ostracism; see note on XVI. § 6, l. 5.

ἐξω, adv. and prep. cum gen. outside.

ἐξ-ωνοῦμαι (-έομαι), buy.

ἕοικα, 2nd perf. with pres. signification, partic. εἰκώς, look like, resemble; usually impers. it seems likely, natural, reasonable.

ἑορτή, ἡ, feast.

ἐπ-άγω, lead to, bring to.

ἐπ-αινῶ (-έω), fut. -έσομαι, aor. ἐπ-ἤνεσα, praise, commend.

ἐπ-ακούω, listen to, cum gen.; cum dat. of person, obey.

ἐπάν (ἐπει, ἄν), as soon as, after that (see under ἄν).

ἔπαυλις, -εως, ἡ, cattle-shed.

ἐπεί, when, since, after.

ἐπειδή, strengthened form of ἐπεί, when, after etc.

ἐπειδάν, whenever, when (see under ἄν).

ἐπ-εἶμι (ἴβο), go against, approach, attack, pres. with fut. signification.

ἔπειτα, thereupon, next, afterwards.

ἐπεῖτε, since, when.

\*ἐπ-ελαύνω, drive against, lead against; without object expressed, march against, charge.

ἐπ-έρχομαι, come to, hence come into one's mind, occur; also come in addition.

ἐπ-ερωτῶ (-άω), fut. ἐπερησόμενος, ask, inquire.

ἐπί, prep. cum gen. dat. acc. properly upon, hence (i) cum dat., resting on, also in addition to; also in the power of; ἐπί τούτῳ, on this condition, also after. (ii) cum acc. on to, to (implying motion towards), against; also of motion all over, extending over; thus of time ἐπ' ἔτη εἴκοσι, for twenty years. (iii) cum gen. on or at a place, the actual position being usually less definitely indicated

than by ἐπὶ cum dat. ; temporal, in the time of ; after a verb of motion, towards ; also ἐφ' ἑαυτοῦ etc., on one's own authority, by oneself, etc.

ἐπι-βοῶ (-άω), -ήσω, call to, cry to ; in mid. call to one's aid, invoke.

ἐπι-βουλεύω, plan, purpose.

ἐπίγαμος, -ον, marriageable.

ἐπι-γίγνομαι, happen to, come in addition to.

ἐπι-δείκνυμι, exhibit, display.

ἐπι-δίδωμι, give in addition.

ἐπι-ζῶ (-άω), go on living, survive.

ἐπιθυμῶ (-έω), cum gen. desire.

ἐπι-καλῶ (-έω), call to ; in mid. call to one's aid, also invite.

ἐπί-κειμαι, lie on, hence press on, attack.

ἐπίκλησις, -εως, ἡ (καλῶ), additional name, surname ; acc. used adverbially by name.

ἐπι-κρατῶ (-έω), prevail over, cum gen.

ἐπι-λαμβάνω, seize hold of ; in mid. get for oneself.

ἐπι-λέγομαι, choose for oneself, pick out ; also \*say over, \*read through.

ἐπι-λείπω, fail, cum acc. of person.

ἐπι-μέλομαι, cum gen. look after.

ἐπι-μέμφομαι, impute as blame, blame ; often cum acc. of thing, and dat. of person.

\*ἐπι-μηχανῶμαι (-άομαι), devise against, contrive as a preventive.

ἐπι-ορκῶ (-έω), swear falsely by, cum acc. of thing.

ἐπίπαν, adv. on the whole ; ὡς τὸ ἐπίπαν, commonly.

ἐπι-πλέω, sail on, \*float on.

\*ἐπιπλέως, -α, -ων, quite full of.

ἐπιπολῆς, adv. and prep. cum gen. (properly gen. of ἐπιπολή, surface), on the top, above.

ἐπίσταμαι, ἐπιστήσομαι, aor. ἠπιστήθην, know, understand.

ἐπιστρέφόμενος (part. from ἐπιστρέφομαι turn oneself to, attend to), attentive, earnest, eager.

ἐπιστρέφῶς, adv. from ἐπιστρέφῆς, earnestly, keenly.

ἐπι-τάσσω (-ττω), enjoin upon, order.

ἐπι-τελῶ (-έω), perform.

\*ἐπι-τεχνῶμαι (-άομαι), contrive in addition.

ἐπιτήδειος, serviceable, suitable ; τὰ ἐπιτήδεια, the necessaries of life. Adv. ἐπιτηδείως.

ἐπιτηδεύω, practice, pursue, attend to ; also ἐπιτ. ὅπως, take care that.

ἐπι-τίθημι, place on, assign to.

ἐπι-τρέπω, lit. turn to, entrust to, commit to ; similarly in middle.

ἐπίτροπος, ὁ, one to whom something is entrusted, steward, governor.



ἐπι-τυγχάνω, light upon, meet with, *cum dat.*; οἱ ἐπιτυχόντες, *lit. those who come across one, i.e.,* chance persons, the common sort.

ἐπι-φαίνομαι, come into view, appear.

ἐπιφανής, -ές, coming into view, visible; also conspicuous, renowned.

ἐπι-φέρω, bear to, hence in *mid.* bear oneself to, *i.e.* set upon, attack.

ἐπι-φοιτῶ (-άω), come habitually to, visit, frequent.

ἐπιχώριος, -α, -ον, and -ος, -ον, in the country, native.

ἐπι-ψηφίζω, put a question to the vote (*ψηφός*); also admit one to a vote.

ἔπος, τό, word, remark.

ἐπόσομαι, see ἐφορῶ.

ἑπτά, seven.

ἔπω, *aor.* ἔσπον, usually in *mid.* ἔπομαι, ἔψομαι, follow.

ἐργάζομαι, -άσομαι, do, work; also ἐργάζ. χρήματα, earn money by working.

ἔργον, τὸ, work, labour, deed, action.

\*ἔρδω, ἔρξω, work, do, effect.

ἔρείδω, ἐρείσω, press.

ἔρημος, -ον, lonely, desolate; *cum gen.* destitute of; ἡ ἔρημος (*supply χώρα*), desert.

ἔρις, -ιδος, *acc.* ἔριν, ἡ, strife, contention.

ἑρμηνεύς, -έως, ὁ, interpreter.

ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, come, go.

ἑρωτῶ (-άω), -ησω, *strong aor.* ἠρόμην, *infin.* ἐρέσθαι etc., ask a question, inquire.

ἐς, *later eis, cum acc. only,* into, to (*after verbs of motion etc.*), against; λέγων ἐς, directing one's remarks against; *of time,* up to, until, against (*see on* XVI., § 5, l. 3); also with regard to.

ἐσ-άγω, bring into, introduce.

ἐσ-αγγέλλω, announce, report.

ἐσάπαξ, at one time, on one occasion.

ἐσ-βαίνω, go into, embark on a ship.

ἐσ-βάλλω, throw into; also *seemingly intransitive,* throw (oneself) into, fall into, *of a river,* flow into.

ἔσ-εἰμι (*ἴδο*), go into, enter.

ἐσ-έρχομαι, come into, enter into.

ἐσθής (-ῆτος), ἡ, clothing, dress.

ἐσθίω, *fut.* ἔδομαι, ἐδήδοκα, *strong aor.* ἔφαγον, *imperf.* ἔσθιον, eat.

\*ἔσ-ίημι, send into, let into.

ἐσ-ορῶ, look upon, behold.

ἑσπέρα, ἡ, evening; also the west.

ἐσ-πίπτω, fall into, fall into the hands of, *of hurried movement,* ἐσπ. ἐς τὰς ναῦς, hasten on board.

ἔσπον, 2 aor. act. of ἔπω.

ἔστία, ἡ, hearth, home; also altar, since the hearth was the shrine of the household gods.

ἔστώς, see ἴστημι.

ἔσ-φέρω, bring in, bring forward.

ἔσχατος, -η, -ον, farthest, extreme; τὸ ἔσχατον, the extremity.

ἔσω (later εἶσω), adv. and prep. cum gen. within.

ἕτερος, -α, -ον, another of two, the one (Lat. alter), second; also different.

ἕτέρωθι, adv. elsewhere.

ἔτι, still, yet.

ἔτοιμος, -η, -ον, ready.

ἔτος, τό, year.

εὖ, adv. well.

εὐδαιμονία, ἡ (δαίμων, fortune), good-fortune, prosperity, happiness.

εὐδαίμων, -ον, gen. -ονος, fortunate, wealthy, happy.

εὐδοκίμῳ (-έω), am renowned, distinguished.

εὐειδής, -ές (εἶδος, form), good-looking.

εὐθύς, -εἶα, -ύ, straight, hence straightforward, honest. Adverb, εὐθύς, -ύ, and εὐθέως, straightway, at once.

\*εὐμορφος, -ον (μορφή, shape), shapely, comely.

εὐπάθεια, ἡ, comfort, luxury; in plur. festivities.

εὐπαθῶ (-έω), am well off, make merry.

εὐπετῶς, adv. of εὐπετής, easily.

εὐρίσκω, εὐρήσω, ἠύρηκα, ἠύρον, fut. pass. εὐρεθήσομαι, find, discover; also fetch a price.

εὐρύς, -εἶα, -ύ, broad, wide.

εὐρυχωρία, ἡ, free space, room.

εὐσεβής, -ές, pious, holy.

εὐφημῶ (-έω), properly, use words of good omen; but usually, abstain from words of ill-omen.

εὐχή, ἡ, prayer, vow.

εὐχομαι, pray.

εὐωχῶ (-έω), entertain hospitably; in pass. fare sumptuously.

ἐφ-έλκω, drag or trail something behind; in mid. drag (intrans.) behind.

ἐφθός, -ή, -όν, boiled.

ἐφ-ίημι, allow, permit.

\*ἐφ-ορμῶ (-άω), stir up, incite.

ἐφ-ορμῶ (-έω), of vessels, lie in wait for, blockade.

ἐφ-ορῶ (-άω), look over, superintend.

ἐχθρός, -α, -ον, hostile, hateful.

ἔχω, ἔξω or σχήσω, ἔσχηκα, strong aor. ἔσχον, σχῶ, σχολην etc., imperf. εἶχον, (1) have, hold; also withhold, restrain. (2) Intrans. have the power, am able; also with an adverb, keep in a certain state, am; ὡς εἶχε, just as he was.

ἔψω, ἐψήσω, boil meat etc.

ἔω (-άω), imperf. εἶων, aor. εἶασα, allow, permit; οὐκ ἐώ is often used for prevent, forbid.

I. ἔως, conj. while, as long as; also until.

II. ἔως, noun, ἡ, gen. ἐώ etc. morning, also the East.

## Z.

\*ζεύγλη, ἡ, properly the strap of the yoke, then the yoke.

ζεύγνυμι, ζεύξω, join, yoke; \*similarly in mid. put to one's horses, whether for driving or riding.

ζεύγος, τό, properly a yoke or team of beasts, carriage, waggon, chariot drawn by a team.

\*ζεύξις, -εως, ἡ, manner of yoking.

ζέφυρος, ό, west wind, zephyr.

ζητῶ (-έω), seek, look for.

ζῶ (ζάω), ζῆς, ζῆ, imperf. ἔζων, ἔζης, ἔζη, live.

ζωγρῶ (-έω), take alive, make prisoner.

ζωή, ἡ, life.

ζωός, -ή, -όν, alive, living.

## H.

ἢ, (1) or; ἢ ... ἢ, either ... or. (2) after a comparative, than; similarly πρὶν ἢ, sooner than, before.

ἧ, (dat. of δς), in which place, where.

ἧα, see εἶμι.

ἡγοῦμαι (-έομαι), -ήσομαι, lead, cum dat.; also like Lat. duco, consider, suppose.

ἦδη, ἦδει(ν) etc. see οἶδα.

ἦδη, already, by this time, now.

ἡδομαι, fut. ἡσθήσομαι, aor. ἡσθην, am glad, pleased; cum dat. am pleased at.

ἡδονή, ἡ, pleasure.

ἦκω, ἦξω, pres. with perf. meaning, have arrived, am come.

ἡλικία, ἡ, time of life, age; also prime of life, manhood.

ἡλιξ, -ἶκος, adj. of same age; as noun, ό or ἡ ἡλιξ, one of the same age, comrade.

ἡλιος, ό, sun.

ἡμεῖς, plur. of ἐγώ.

ἡμελλε, see μέλλω.

ἡμερά, ἡ, day.

ἡμιονός, ἡ (lit. half-an-ass), mule.

ἦν, see ἐάν.

ἦπερ, in the very way in which, just as.

ἡπιός, -α, -ον, or -ος, -ον, soft, gentle, kind. Adv. -ίως.

ἡρομην, see under ἐρωτῶ.

ἡσυχία, ἡ, quiet, rest, leisure.

ἡσυχος, -ον, quiet, at rest; ἡσυχος εἶμι, keep quiet.

ἡσσωμαι (-άομαι), ἡσσηθήσομαι, am inferior to, yield to, cum gen.; am beaten by, with ὑπό.

ἥττων, -ον, *gen.* -ονος, weaker, inferior. *Adv.* ἥττον, less.

\*ἦώς, ἦ, *Ion.* form of ἔως, *q.v.*

## Θ.

θάκος, ὁ, seat.

\*θακῶ (-έω), sit.

θάλασσα (-ττα), ἡ, sea.

θάνατος, ὁ, death.

θανατῶ (-όω), put to death.

θάπτω,θάψω, ἔθαψα, *perf. pass.* τέθαμμαι, *aur.* ἐτάφην, *fut.* ταφήσομαι, bury.

θαρσῶ (-έω), am of good courage, am confident.

θάσσον (θάπτον), see ταχύς.

θαῦμα, τό, wonder, amazement, also a marvel.

θαυμαστός, -ή, -όν, wonderful, strange.

θεῖος, -α, -ον, divine.

θέλω, see ἐθέλω.

\*θεοβλαβής, -ές (βλάπτω), stricken of god, distraught.

\*θεοπρόπιον, τό, prophecy.

\*θεοπρόπος, ὁ, messenger sent to inquire of an oracle.

θεός, ὁ, a god, also ἡ θεός, goddess.

θεράπων, -οντος, ὁ, servant, attendant.

θερμός, -ή, -όν, warm, hot.

\*θεσπίζω, -ῖσω, prophesy.

θεῶμαι (-άομαι), -άσομαι, view, behold.

θήκη, ἡ, box, chest, also grave, tomb.

θήλυς, -εια, -υ, female.

θηρευτής, -ου, ὁ, huntsman.

θηρεύω, hunt, capture by hunting.

θηρίον, τό, wild beast.

θηριώδης, beast-like; of a country, infested with wild beasts.

θησαυρός, ὁ, treasure, also treasury.

θνήσκω, θανοῦμαι, τέθνηκα, ἔθανον, die.

θοινή, ἡ, feast, banquet.

θόρυβος, ὁ, uproar, tumult, confusion.

θρίξ, τριχός, *dat. plur.* θριξι, ἡ, hair.

θρόνος, ὁ, seat, throne.

θυγατήρ, -τρός, ἡ, daughter.

θυλάκιον, τό, wallet.

θῦμῶ (-άω), burn as incense, burn.

θῦμός, ὁ, soul, feelings; also courage and anger.

θύρα, ἡ, door.

θύρωρός, ὁ, door-keeper, porter.

θύσια, ἡ, sacrifice.

θύω, *verb*, sacrifice.

## I.

ἰδιωτής, -ου, ὁ, private citizen.

ἰδρύω, establish, set up.

ἱερεῖον, τό, holy offering, sacrifice.

ἱερός, holy, sacred; τὸ ἱερόν, the temple.

ἔημι, *irreg. verb, fut. ἔσω, perf. ἔκα, aor. ἤκα, part. aor. εἶς; mid. ἔμαι, aor. pass. εἶθην, send, send away, discharge; i. φωνήν, utter; mid. am in motion, hasten.*

ἰκέτης, -ον, ὁ, suppliant.

\*ἰμερος, ὁ, desire.

ἵνα, (1) *final conjunction, in order that, that; (2) adv. of place, where.*

ἴον, τό, violet.

ἴσος, -η, -ον, equal, like.

ἵστημι, *irreg. verb, fut. στήσω, perf. ἔστηκα, 2nd perf. part. ἐστώς, -ῶσα, -ός, weak aor. ἔστησα, strong aor. ἔστην, make to stand, set up, place; in pass. and intrans. tenses of active, viz. perf. (and pluperf.) and strong aor., stand.*

ἰστίον, τό, sail.

ἰσχυρός, -ά, -όν, strong, violent.

ἰσχὺς -ύος, ἡ, strength.

ἴσχω (*form of ἔχω*), *only in pres. and imperf. hold, keep in check.*

\*ἰτέϊνος, -η, -ον, made of willow.

## Κ.

κάδος, ὁ, jar, cask.

καθ-αιρῶ (-έω), take down, subdue, depose; *similarly in mid.*

καθάπερ (*κατά, ἄπερ, neut. plur. of ὄσπερ*), in the way in which, just as.

κάθ-ημαι, *only in pres. and past ἐκαθήμην (really perf. and pluperf. tenses), sit down.*

καθ-ίζω, set down, station.

καθ-ίστημι, set down, arrange, appoint; *in pass. and intrans. tenses of active, settle down to, be arranged, established, customary, take up one's position in.*

καθ-ορῶ, look down on, view, examine.

\*καθῦπερθε(ν), *adv. and prep. cum gen. above, beyond.*

καί, *conj. and, also, even; καί ... καί, both ... and.*

καίριος, -α, -ον, seasonable, fitting, suitable.

κακός, -ή, -όν, bad, wicked; *κακόν as a noun, an evil, misfortune. Adv. κακῶς, badly, unfortunately. Comp. κακίων, superl. κάκιστος.*

κακῶ (-όω), treat badly, harm, afflict.

\*καλλιστεύω, surpass in beauty.

καλῶ (-έω), -έσω, aor. pass. ἐκλήθην, call, name.

καλός, beautiful, honourable, noble. *Adv. καλῶς, rightly, well. Comp. καλλίων, superl. κάλλιστος.*

κάμηλος, ὁ and ἡ, camel.

κάμνω, καμῶ, κέκμηκα, ἔκαμον, am weary, ill, \*distressed at.

κανοῦν, τό (*contr. from κανέον*), basket.

καπνός, ὁ, smoke.

καρπός, ὁ, fruit, crops.

\*κάρτᾱ, *adv.* very much, very.

κάρφος, τό, chip, twig.

κάσσια, ἡ, cassia, a spice.

κατά, *prep.* cum *gen.* and *acc.*

down. (1) *cum gen.* down from, *implying motion from above; also of persons, against.*

(2) *cum acc.* *implying motion towards, down to, to, against; also throughout, all over, hence distributive, κατὰ κώμας, village by village (see note on XIII. 1. 1); also with regard to, hence in accordance with, in proportion to.*

καταβαίνω, go down, descend, come to.

\*καταβιβάζω, make to descend.

καταγελῶ (-άω), laugh at, *cum gen.* and \**dat.*

καταδῶ (-δέω), bind down, bind, hence \*convict of a crime.

κατακαλύπτω, cover up.

κατακάω, burn down, burn.

κατακλείω, shut fast.

κατακλίνω, make to lie down or recline, especially for a meal.

κατάκλισις, -ews, ἡ, a sitting down for a meal, hence a marriage feast, celebration of a wedding.

κατακοιμῶμαι (-άομαι), *aor. pass.* fall asleep, sleep.

κατακόπτω, cut to pieces.

κατακρίνω, give judgment against, condemn; *in pass.* to be assigned as a penalty.

καταλέγω, go through, recount in detail.

καταλείπω, leave behind, leave over.

καταπέτομαι, -πτήσομαι, *aor. κατ-επτάμην, fly down.*

καταπίνω, drink down, gulp down.

καταπλάσσω (-ττω), spread over, plaster over.

καταπροίξομαι, *only in fut., will get off free.*

καταρρήγνυμι, break down.

κατασβέννυμι, quench.

\*κατασιτούμαι (-έομαι), eat up.

κατασκευάζω, prepare, fit out, construct.

κατάσκοπος, viewing out, spying; usually as *subst.* a spy.

\*κατασκωπτω, jeer at, jest at.

\*κατασπουδάζομαι, am in earnest, seriously occupied.

κατάστασις, -ews, ἡ, arrangement, condition.

κατατρέχω, run down.

\*καταφονεύω, slay, kill.

\*καταχρῶμαι (-άομαι), use up, also destroy, kill.

\*κατ-ειλῶ (-έω), crowd together, coop up.

κατ-είργω, confine in, shut up in; also press hard.

κατ-εργάζομαι, effect, accomplish; also \*make an end of, \*destroy.

κατ-έρχομαι, come down, esp. come back home, return.

κατ-εσθίω, eat up.

κατ-έχω, hold down, hence restrain, conquer, also of a space, occupy.

\*κατ-οικτίζω, have pity for; *in mid.* have pity on oneself, bewail.

\*κατ-όνομαι, blame, slight.

\*κατόπτης, -ου, ὁ, spy.

\*κατ-ορρωδῶ (-έω), to fear, dread.

\*κατ-ορχοῦμαι (-έομαι), dance in defiance at.

κάτω, *adv.* down, beneath.

καῦμα, τό, heat.

κάω (no contraction), καύσω (or -ομαι), burn.

κείμαι, have been laid, placed, lie.

κέκτημαι, possess, see κτῶμαι.

κελεύω, order, bid.

\*κεραίζω, ravage, destroy.

κέρας, τό, horn, hence wing of an army or fleet.

κεφαλή, ἡ, head.

κήρυγμα, τό, proclamation.

κήρυξ, ὁ, herald, crier.

κιθάρα, ἡ, lyre, lute.

κιθαρωδός (ᾄδω), one who sings and plays on the lyre at the same time, a bard.

κινάμωμον, τό, cinnamon.

κινδυνεύω, incur danger.

κίνδυνος, ὁ, danger.

\*κλαυθμός ὁ, weeping, lamentation.

κλάω (no contraction), κλαύσομαι, weep; *cum acc.* weep for.

κλέπτω, rob, steal.

κληθείς, *aor. pass. part.* of καλῶ.

κνήμη, ἡ, the lower leg, shin *etc.*

\*κνύζημα, τό, inarticulate noise, babbling.

κόθορνος, ὁ, buskin, top-boot.

κοινός, -ῆ, -όν, common, public; τὰ κοινά, the public authorities.

\*κόλπος, ὁ, bosom; also fold of a garment.

κόμη, ἡ, hair.

κομίζω, *lit.* attend to, look after, hence, take up and carry away, carry; *in pass.* am carried, travel, betake myself to.

κόπρος, ἡ, dung, manure.

κόσμος, ὁ, order, ornament.

κοσμῶ (-έω), arrange, adorn.

κρατῶ (-έω), rule, prevail over, conquer, usually *cum gen.*

\*κραυγάνομαι, cry, wail.

κρέας, τό, *gen.* κρέως, flesh, meat, often *in plural*, κρέᾶ, κρεῶν.

κρήνη, ἡ, fountain, spring.

κρίνω, *aor. pass.* ἐκρίθην, *lit.* separate, hence distinguish, decide, judge about; of a dream, interpret.

κροκόδειλος, ὁ, crocodile.

κρύπτω, conceal.

κτείνω, κτενῶ, *perf.* ἔκτονα, *aor.* ἔκτεινα, kill.

κτίζω, κτίσω, found, *also* people, settle in.

κτώμαι (κτάομαι), procure, acquire; *perf.* κέκτημαι, I have acquired, *hence as present*, I possess.

κύβος, ὁ, solid square, a cube, a die.

κύκλος, ὁ, circle, ring; κύκλω *as adv.* all round.

κυκλοῦμαι (-όομαι), \*surround.

κύριος, -α, -ον, ruling, having authority; *of time*, fixed, appointed.

κύρτη, ἡ, fishing basket, creel.

\*κυρῶ (-έω), light upon, meet with, get, *cum gen.*

κυρῶ (-όω), make good, ratify, decide.

κώμη, ἡ, village.

### Δ.

\*λάβρος, -ον, furious, violent.

λάθρα, secretly; *cum gen.* unknown to one.

λαμβάνω, λήψομαι, εἴληφα, ἔλαβον, *aor. pass.* ἐλήφθην, *perf. pass.* ἐλήμμαι, take, seize; *in mid. cum gen.* seize hold of.

λαμπρός, -ά, -όν, bright, conspicuous, illustrious.

λανθάνω, λήσω, λέληθα, ἔλαθον, lie hid, escape the notice of; *cum part.* do a thing unawares, or unobserved; *in mid. perf.*, λέλησμαι, forget.

λέγω, λέξω, ἔλεξα, *no perf. act.*, *perf. pass.* λέλεγμαι, *aor. pass.* ἐλέχθην, *but the following are commoner forms*, *fut.* ἐρῶ, *perf.* εἶρηκα, *pass.* εἶρημαι, *aor.* εἶπον, *pass.* ἐρρήθην, speak, say.

\*λείμμα, τό (λείπω), what is left, remnant.

λειμών, -ῶνος, ὁ, meadow.

λείπω, λείψω, λέλοιπα, εἵλιπον, leave, leave behind.

λελογισμένως, *see* λογίζομαι.

\*λέσχη, ἡ, talk, conversation.

λεώς, λεῷ, ὁ, people.

λεωφόρος, -ον, bearing people, populous.

λήδανον, τό, ladanum, a kind of gum.

λήθη, ἡ (λανθάνομαι), forgetfulness.

λίβανωτός, ὁ, frankincense.

λιβανωτοφόρος, -ον, incense-bearing.

λίμνη, ἡ, lake, marsh.

λίμος, ὁ, hunger, famine.

λίπαρός, -ά, -όν, *lit.* anointed with oil, *hence* sleek, bright, bright-skinned.

λίπαρῶ (-έω), hold out, endure; *hence* beg persistently, beseech.

\*λίσσομαι, beg, supplicate.

λογίζομαι, calculate, consider; *hence adv. from perf. partic.* \*λελογισμένως, deliberately.

λόγιον, τό, saying, oracle.



λόγος, ὁ, (1) word, talk, *in plur.* conversation; also story, report; (2) thought, *as being expressed by language*, reason; also esteem, regard.

λοιπός, -ή, -ον (λείπω), remaining; τὸ λοιπόν, τὰ λοιπά, the rest, also *adverbially*, for the future, hereafter, thereafter.

λούω, wash.

λύκος, ὁ, wolf.

λύχνος, ὁ, *but plur.* τὰ λύχνα, light, lamp.

λώβη, ἡ, maltreatment, outrage.

λωβῶμαι (-άομαι), outrage, maltreat, mutilate.

## M.

μαίνομαι, μανούμαι, *aoor.* ἐμάνην, am mad.

μαῖκᾶρίζω, pronounce happy, congratulate (μάκαρ).

\*μακρόβιος, -ον, long-lived.

μακρός, -ά, -όν, long, far; μακρῶ *as adv.* by far.

μάλα, exceedingly, very much; μάλα ἄλλοι, many others; *comp.* μᾶλλον, to a greater extent, rather; *superl.* μάλιστα, often τὰ μάλιστα, very much, especially.

μαλακός, -ή, -όν, soft, yielding, faint-hearted; οὐδὲν μαλακόν, no sign of flagging.

μανθάνω, μαθήσομαι, μεμάθηκα, ἐμαθον, learn, discover, often followed by participle, learn that, etc.

μαντεῖον, τό, shrine, also oracle.

μαντεύομαι, deliver an oracle, prophesy; also consult an oracle.

μαντική, ἡ, art or power of divination.

μάντις, -εως, ὁ, prophet, seer.

μαστιγῶ (-ώω), chastise, whip.

μάστιξ, -ῖγος, ὁ, a whip, scourge.

μάταιος, -α, -ον, idle, trifling, foolish.

μάχη, ἡ, battle.

μάχομαι, *fut.* μαχοῦμαι, *aoor.* ἐμαχεσάμην, give battle, fight.

μεγαλοπρεπῶς (μέγας, πρέπω, beseem), *adv.* from μεγαλοπρεπῆς, *lit.* befitting a great man, magnificently.

μέγας, μεγάλη, μέγα, great; *adv.* μεγάλως; *comp.* μείζων, -ονος, *superl.* μέγιστος.

μεθ-είθη, *aoor. pass.* of μεθίημι.

μεθ-ίημι, send loose, let go, cast, μεθεῖναι, *aoor. infin. act.*

μεθ-ίστημι, put in another place, hence *in pass. and intrans. act. tenses* undergo change, also depart.

μέλει, *impers. cum dat.* it is a care to, it concerns.

μέλλω, μελλήσω, *imperf.* ἤμελλον, am about, likely, destined, certain.

μέλος, τό (1) limb, (2) song, melody.

**μémνημαι**, *perf.* of μμνήσκομαι, with present signification, *fut.* μεμνήσομαι, remember, usually *cum gen.*

**μémφομαι**, μémψομαι, blame; *cum dat.* of person, and *acc.* of thing, blame a person for something.

**μέν**, on the one hand, followed by δέ.

**μένω**, remain; *cum acc.* wait for, face an enemy.

**μέρος**, τό, part, share; τὸ μέρος, adverbially, partly.

**μέσος**, -η, -ον, middle, moderate.

**μετά**, *prep. cum gen. dat. and acc.* in the midst, hence with, among; *cum gen.* between, along with, by aid of; *cum dat.* among, with; *cum acc.* properly, going among, going after, hence temporal, after. Also in Herod. as an adverb, afterwards, like ἔπειτα in Attic. In composition with a verb, μετά often signifies change.

**μετα-βουλεύομαι**, change one's plans.

**μετα-γινώσκω**, change one's determination.

**μετάγνωσις**, -έως, ἡ, change of purpose.

**μετα-πέμπομαι**, send for.

**μετ-έχω**, have with, share.

**μετέωρος**, -ον, off the ground, above one's head.

**μέτριος**, -α, -ον, moderate, of medium size.

**μέχρι**, or μέχρῃς, *adv. and prep. cum gen.* until, as long as, during; μέχρῃς οὖ, until which time, until.

**μή**, not, in prohibitions, final clauses, conditional clauses, etc.

**μηδαμῶς**, by no means.

**μηδέ**, neither, not even.

**μηδείς**, μηδεμίᾱ, μηδέν, no-one; μηδέν adverbial, in no way.

I. **μήν**, strengthening particle, verily, assuredly; καὶ μὴν, besides, moreover.

II. **μήν**, μηνός, ὁ, month.

**μηρός**, ὁ, thigh.

**μήτε**, nor; μήτε ... μήτε, neither ... nor.

**μητήρ**, μητρός, ἡ, mother.

**μηχανή**, ἡ, contrivance, plan, resource.

**μηχανῶμαι** (-άομαι), -ήσομαι, contrive, devise.

\***μιν**, *acc. sing. of 3rd pers. pronoun*, him, her, it; also reflexive for ἐαυτὸν etc.

**μισθῶ** (-ῶ), let out for hire; *mid. hire.*

\***μνηστήρ**, -ῆρος, ὁ, suitor.

**μόγῃς**, *adv.* with difficulty.

**μοῖρα**, ἡ, fate, lot; also respect.

**μονογενής**, -ές, only-begotten.

**μόνος**, -η, -ον, alone, only.

**μονῶ** (-ῶ), make desolate; *in pass. am left alone, deserted.*

\***μόρος**, ὁ, lot, destiny; fate, death.

\*μόρσιμος, -ον, destined.  
 μουσική, ἡ (*fem. of μουσικός, supply τέχνη, art*), music, poetry and music, culture.  
 μῦριος, -α, -ον, countless, infinite; usually in plur.  
 μύριοι, -αι, -α, ten thousand; also of any large number.  
 μύρμηξ, -ηκος, ὁ, ant.  
 μῦρον, τὸ, unguent.

## N.

ναί, affirmative particle, assuredly, certainly, yes.  
 ναυμαχία, ἡ, sea-fight.  
 ναυμαχῶ (-έω), engage in a sea-fight.  
 ναῦς, νεώς, ἡ (*irreg. noun*), ship.  
 νεανίας, -ου, ὁ, young man.  
 νέηλος (νεός, ἡλθον), newly come.  
 νεκρός, ὁ, dead body, dead.  
 νέκυσ, -νος, ὁ, corpse.  
 \*νέμεσις, divine retribution. See note on IX. (d.), l. 1.  
 νέμω, νემῶ, νενέμηκα, ἐνειμα, distribute, assign, hence in mid. have assigned to one, possess, inhabit, occupy; similarly also in active; hence also from signifying dwell in, νέμω is used for feed, pasture cattle; νέμ. ὄρη, employ mountains for pasturing.  
 \*νεογνός, ὅν (νεός, γόνος), newly-born.  
 νέος, -α, -ον, young, new, fresh, unexpected.

νεοσσεύω (-ττεύω), hatch, perf. part. νεοσσευμένος.  
 νεοσιά (-ττιά), ἡ, nest of young birds, nest.  
 νέφος, τό, cloud.  
 νέω, νεύσομαι, swim.  
 νεώς, ὁ, temple.  
 νηνεμία, ἡ (νη-, not, ἀνεμος, breeze), a calm.  
 νικῶ (-άω), conquer.  
 νομή (νέμω), ἡ, pasturage, pasture-land.  
 νομίζω, think, consider.  
 νόμος, custom, law; hence a strain of music, as composed according to fixed rules (see note on VI., l. 21.)  
 νοστῶ (-έω), return home.  
 νότιος, -α, -ον, southern.  
 νουθετῶ (-έω), from νοῦς, and stem of τίθημι, put in mind, remind, admonish.  
 νοῦς, νοῦ, ὁ, mind.  
 νυκτερίς, -ίδος, ἡ, night-bird, bat.  
 νῦν, adv. of time, now; also as an enclitic νυν, now then, therefore, so then.  
 νύξ, νυκτός, ἡ, night.  
 νῶτον, τό, back.

## Ξ.

ξενίζω, entertain, receive as a guest.  
 ξένος, ὁ, one connected with another by ties of hospitality, hence either guest or host, friend.

ξύλον, τό, timber, wood.

\*ξύλουργῶ (-έω), work wood, carpenter.

## O.

ὁ, ἡ, τό, *definite article*, the, also with μέν and δέ, *demon. pron.* this one, that one, he etc. See on VIII. A, § 1, l. 6.

ὀγδοήκοντα, *indecl.* eighty.

ὅδε, ἧδε, τόδε, this; often referring to what follows, the following, see note on VIII. (a), § 1, l. 6.

ὁδός, ἡ, way, road, journey.

ὀζω, ὀζήσω, ὀδωδα (*perf. with pres. signification*), smell, smell of, cum gen. Sometimes impers. ὀζει, there is a smell of.

οἷ, οἰ, *dat. sing.*, see οὖ.

οἶδα, *past tense* ἦδη, ἦδησθα, ἦδει(ν) etc., *subj.* εἰδῶ, *opt.* εἰδείην, *part.* εἰδώς, *inf.* εἰδέναί; really a *perf.* with present signification, know, often followed by *part.*, see note on VIII. C, § 2, l. 3; εἰδέναί χάριν, to feel gratitude.

οἰκεῖος, -α, -ον, *belonging to the house*, hence akin; also one's own, peculiar, private.

οἰκειῶ (-όω), claim as one's own.

οἰκέτης, -ον, ὁ, inmate of one's house, whether slave, or one of the family.

οἴκησις, -έως, ἡ, dwelling.

οἰκία, ἡ, house, household; also family, race.

οἶκιον, τό, abode, usually in plur. τὰ οἶκια, palace, mansion etc., as including ranges of buildings.

οἰκοδομῶ (-έω), build a house, build.

οἶκος, ὁ, house, household, house.

οἰκῶ (-έω), inhabit.

οἶνος, ὁ, wine.

οἶος, -α, -ον, such as, of what kind, as, after τοῖος; hence οἶός τε εἰμί, cum *infin.* I am the sort of man to do it, i.e. I am able, *adv.* οἶα, like as if.

οἶς, οἶβς, *acc.* οἶν, ὁ and ἡ, sheep.

οἶχομαι, *fut.* οἰχήσομαι, am gone, depart.

ὀκέλλω, run aground.

\*ὀλβιος, -α, -ον, happy, prosperous.

ὀλεθρος, ὁ, destruction, death.

ὀλίγος, -η, -ον, small, few. ἐλάσσων, ἐλάχιστος or ὀλίγιστος, are used for the *comp.* and *superl.*

Ὀλύμπια, τὰ (*neut. from adj.* Ὀλύμπιος), the Olympic games; see on XIV. (b), l. 4.

ὄμιλος, ὁ, throng, crowd.

ὀμνυμι, ὀμοῦμαι, ὀμώμοκα, ὀμοσα, swear; cum *acc.* swear by.

ὄμοιος, -α, -ον, like, resembling, equal, cum *dat.*; *adv.* ὀμοίως, in like manner.

ὀμοῦ, *adv.* together, together with, cum *dat.*

\*ὀμοφρονῶ (-έω), am of one mind, agree, cum *dat.*

- ὅμως, *conj.* nevertheless.
- ὀνειδίζω, blame, revile, impute  
as blame, usually *cum dat.*  
of person.
- \*ὀνειδισμα, τό, a reproach.
- \*ὀνειροπόλος, ὁ, interpreter of  
dreams.
- ὄνειρος, ὁ, a dream.
- ὄνομα, τό, name.
- ὀνομάζω, call, name.
- ὀνομαστός, ἦ, ὄν, named, famous.
- ὄνος, ὁ, ass.
- ὄπη, by which way, where;  
also, how.
- ὀπισθε(ν), *adv. and prep. cum*  
*gen.* behind; also of time,  
hereafter.
- ὀπίσω, *adv.* backwards, back.
- ὀπλιζω, provide with arms, arm.
- ὄπλον, τό, tool, *esp.* implement  
of war, arms.
- ὀπόθεν, whence, in indirect  
questions.
- ὀποῖος, -α, -ον, of what sort, in  
indirect questions; also *indef.*  
of whatever sort.
- ὀπόσος, -η, -ον, of what size,  
how much, how many (in  
*plur.*) in indirect questions;  
*indef.* of whatever size, as  
many as.
- ὀπότερος, -α, -ον, which of two,  
in indirect questions; *indef.*  
whichever.
- ὄπου, where, in indirect ques-  
tions; *indef.* wherever, where.
- ὀπτῶ (-άω), roast.
- ὄπως (1) as final *conj. cum subj.*  
and *opt.*, in order that, that;  
(2) how, in indirect questions;  
(3) when, whenever.
- ὄργή, ἡ, disposition; also,  
passion, anger. *Adv.* ὄργῆ,  
angrily.
- ὄρέγω, stretch out.
- ὄρθιος, -α, -ον, shrill; ὄρθιος  
νόμος, the Orthian Nome, see  
on VI. l. 21.
- ὄρθριος, α, -ον, in the morning;  
τὸ ὄρθριον, as *adverb.*
- ὄρθῶς, *adv.* of ὄρθός, rightly.
- ὄρκος, ὁ, oath.
- ὄρμῶ (-άω), set in motion; also  
*intrans.* set oneself in motion,  
rush, am eager, hasten;  
ὄρμᾶσθαι, start; also, to be  
eager.
- ὄρνις, -ῖθος, ὁ and ἡ, bird.
- ὄρος, τό, mountain.
- ὄρρωδία, ἡ, fear.
- ὄρχησις, -εως, ἡ, dancing, dance.
- ὄρχοῦμαι (-έομαι), dance.
- ὄρῶ (-άω) ὄψομαι, ἐώρακα or  
ἐώρακα, εἶδον, *aor. pass.* ὤφθην,  
*inf.* ὀφθῆναι, see, behold.
- ὄς, ἡ, ὅ, *rel. pron.* who, which;  
also, with *καί*, demonstr. he etc.
- ὄσμή, ἡ (ὄζω), scent, smell.
- ὄσος, -η, -ον, as great as, as  
much as, as far as etc.; in  
*plur.* as many as.
- ὄσπερ, ἤπερ, ὅπερ, strengthened  
form of ὄς, the very one who,  
the very thing which, etc.

**ὅστις, ἥτις, ὅτι**, who, which, what, in indirect questions; also indef. whoever etc. Gen. and dat. οὗτινος, ᾧτιμι, or ὅτου, ὅτω.

**ὅταν** (ὄτε, ἄν) whenever, in present or future time; see under ἄν.

**ὄτε**, when.

**ὅτι** (neut. of ὅστις), (1) that, after verbs of saying, knowing etc. ὅτι μή, except that, excepting, a verb of saying etc. being understood before ὅτι; (2) because; (3) with superl. like *quam* in Latin, e.g. ὅτι μέγιστος, as great as possible.

**ὄτου, ὄτω**, see under ὅστις.

**οὐ, οὐκ, and οὐχ**, before un-aspirated and aspirated vowels respectively, not.

**οὐδ**, non-Attic gen. (no nomin.) of the reflexive pronoun; dative οἰ, sibi, found rarely in Attic prose; but οἰ enclitic is not reflexive, to him, her etc. (not used in Attic prose).

**οὐδαμῆ**, nowhere.

\***οὐδαμός, -ή, -όν**, no one.

**οὐδαμῶς**, in no way.

**οὐδέ**, not even, nor yet.

**οὐδεὶς, οὐδέμια, οὐδέν**, gen. οὐδενός, etc. no one. οὐδέν, adverbial, in no way, no whit.

**οὐδέτερος, -α, -ον**, neither of two.

**οὐκέτι**, adv. no longer.

**οὐκουν**, not therefore, so not.

**οὐν**, therefore, then.

**οὐπω**, not yet.

**οὐρά, ἦ**, tail.

**οὖς, ὠτός, τό**, ear.

**οὔτε**, nor; οὔτε ... οὔτε, neither ... nor.

**οὗτος, αὕτη, τοῦτο**, this, also as 3rd pers. pron. he, she, it. τοῦτο μὲν ... τοῦτο δέ, adverbial, firstly ... secondly.

**οὕτω, οὕτως**, adv. in this way, thus.

**ὀφείλω, -ήσω, 2 aor. ὤφελον**, owe, am bound; ὤφελον, cum infin. I ought to have; hence to express a wish which cannot be fulfilled, e.g. ὤφελον ποιεῖν, would that I were (now) doing; ὤφελον ποιῆσαι, would that I had done (*lit.* I ought to be doing, or, have done).

**ὀφθαλμός, ὁ**, eye.

**ὀφθαίς, ὀφθῆναι**, see ὀρῶ.

\***ὄφις, -εως, ὁ**, serpent.

**ὀχῶ (έω)**, bear, hence in pass. ὀχοῦμαι, cum fut. mid. am borne, ride.

**ὄψις, -εως, ἡ (ὀψομαι)**, (1) a thing seen, a vision, apparition; (2) power of seeing, eyesight.

**ὄψομαι**, see ὀρῶ.

## II.

**πάθος, τό (πάσχω, παθ-εῖν)**, suffering, affliction; also, emotion, passion.

\***παιγνία, ἡ**, sport, game.

\***παιγνιήμων**, -ον, sportive, fond of a joke.

**παιδαγωγός** (παῖς, ἄγω), -όν, leading or guiding boys, usually as a substantive, ὁ παιδ., tutor, properly a slave who escorted the boy to and from school.

**παίδευσις**, -εως, ἡ, rearing, education.

**παιδίον**, τό, (*dimin. of παῖς*), a little child.

**παίζω**, *παιξοῦμαι*, *πέπαικα*, *ἔπαισα*, play, sport, jest.

**παῖς**, ὁ and ἡ, child, boy, son, girl, daughter.

**πάλαι**, *adv.* long ago, formerly.

**παλαιός**, ἄ, ὄν, ancient; *ἐκ παλαιοῦ*, *adverbial*, from of old.

**πάλιν**, *adv.* back, hence, again.

**πανήγυρις**, -εως, ἡ (*πᾶς, ἀγορά*), assembly of the whole people, hence general festival, holiday.

**πανταχόθεν**, *adv.* from all sides, everywhere.

**παντοῖος**, -α, -ον, of all sorts, manifold.

**πάντως**, wholly, altogether.

**πάνυ**, altogether, exceedingly; also, assuredly.

**παρά**, *prep. cum gen. dat. accus.* alongside; hence (1), *cum gen. from alongside of, from*; (2) *cum dat. rest alongside of, by, near, among*; hence *cum dat. of person, in the eyes of, judgment of*; (3) *cum acc. to*

*alongside of, to, towards*; also, stretching along, all along.

**παρ-αγγέλλω**, pass on an order.

**παρα-γίνομαι**, am at hand, am with; followed by *ἐς*, come to, arrive at.

\***παρα-γυμνῶ** (-ῶω), lay bare, disclose.

**παρα-δίδωμι**, give into the hands of, give up, surrender.

**παρ-αινῶ** (-έω), recommend, advise.

**παρ-αιτούμαι** (-έομαι), beg from, entreat earnestly for.

**παρα-κλίνω**, bend aside, open a little.

**παρα-κρίνω**, separate, draw up, array.

**παρα-λαμβάνω**, take from another, receive, succeed to; also, receive a message or tradition.

\***παρα-λύω**, loose from.

**παρα-μένω**, stay with, stand one's ground, remain.

**παρα-πλήσιος**, -α, -ον (*or, -ος, -ον*), similar, like.

\***παρα-σάπτω**, *fut.* -σάξω, cram alongside.

**παρα-σκευάζω**, *fut.* -σω, prepare.

**παρασκευή**, preparation, equipment.

**παρα-τίθημι**, place before.

**παρα-φέρω**, bring before, hand to.

- \* **παρα-φρονῶ**, am beside myself, mad.
- \* **παρα-χρῶμαι** (-χράομαι), neglect.
- \* **πάρεδρος**, -ον, sitting beside.
- πάρ-ειμι** (*sum*), am present; *cum dat.* am with; *παρ. ές*, come to. *πάρεστι*, *impers.*, it is possible; *έν τῷ παρόντι*, under present circumstances, for the present.
- πάρ-ειμι** (*ibo*), go along, go forward, advance.
- \* **πάρεκ**, *πάρεξ*, *prep. cum gen.* outside, beyond, besides.
- \* **παρ-έλκω**, drag alongside.
- παρ-έρχομαι**, pass by, pass; also, come forward.
- παρ-έχω**, furnish, supply; *similarly in mid.* provide, display; *impers. παρέχει*, it is allowed, one has the chance.
- παρθένος**, ἡ, maiden.
- παρ-ίζομαι**, sit beside.
- παρ-ίστημι**, set, place, beside; *hence in pass. and intrans. act. tenses*, stand by, aid; also, submit; *in mid.* win over to one's side, or, views.
- pâs**, *pâsa*, *pân*, all, every.
- πάσχω**, *πείσομαι*, *πέπονθα*, *έπαθον*, suffer, endure; *intrans.* am in a certain state, *εὔ*, *κακῶς* *πάσχω* etc.
- πατήρ**, *πατρός*, ὁ, father.
- \* **πάτρα**, ἡ, fatherland; also, family, descent.
- πατρίς**, *ίδος*, ἡ, fatherland.
- πάτρως**, -ως, ὁ, paternal uncle.
- πατρῷος**, -α, -ον, belonging to a father, inherited, paternal.
- παύω**, make to stop from, *cum acc. of person*, and *gen. of thing*, also, *cum participle*; *mid.* *παύομαι*, cease, stop.
- πέδη**, ἡ, fetter.
- πεδίον**, τό, plain.
- πεζός**, -ή, -όν, on foot; ὁ *πεζός στρατός* ἢ ὁ *πεζός*, alone, the infantry; also, the land-force, as opposed to naval troops.
- πείθω**, *πείσω*, persuade; *in mid. and pass.* am persuaded; *hence cum dat.* obey.
- πειρῶμαι** (-άομαι), -άσομαι, try, endeavour, *cum infin.*; *cum gen.* make trial of.
- πέλαγος**, τό, sea.
- πέμπτος**, -η, -ον, fifth.
- πέμπω**, send, send off.
- πέντε**, five.
- πεντήκοντα**, fifty.
- περ**, *emphatic particle (enclitic)*, indeed, of a truth; ὅς *περ*, ἢ ὅσπερ, the very one who; *μείζων ἢ περ*, greater indeed than etc.
- περὶ**, *prep. cum gen. dat. acc.* around, about; (1) *cum gen.* about, concerning; for *περὶ πολλοῦ*, see on XI. (b), § 2, l. 10. (2) *cum dat.* around, on behalf of, for. (3) *cum acc.* strictly motion round about; also, throughout, all over; also, with reference to.
- περι-άγω**, conduct round.



- περι-αιρῶ, take away all round, pull down, remove.
- περιαυχένιος, -ον, for putting round the neck; *as subst.* τὸ περιαυχένιον, necklace.
- περι-γίγνομαι, am superior, overcome, *cum gen.*; also, survive, escape.
- περί-ειμι (*sum*), survive.
- περί-ειμι (*ibo*), go round.
- περι-έπω, -έψω, *aor.* -εσπον, *imperf.* -εἶπον, treat, handle.
- περι-έρχομαι, come round to, come into the hands of.
- \*περιέσχατος, -η, -ον, almost the last.
- περι-έχω, encompass, surround; *mid.* cling to, cleave to.
- \*περι-ημεκτῶ (-έω), feel pain, feel aggrieved.
- περι-ίστημι, place round; *in pass. and intrans. tenses of active*, surround, come round.
- \*περι-κάω, burn all round.
- \*περι-κείρω, clip all round, clip.
- περι-κυκλῶ (-έω), move in a circle; *in mid.* encompass, surround.
- \*πέριξ, *adv. and prep. cum gen. and accus.* round about.
- περι-ορῶ (-άω), *lit.* look all round, hence, overlook, look on and allow; (1) *cum infin.* allow a person to set about doing something; (2) *cum part.* look on while a person does something, *i.e.* not to interfere with a view to prevention, or punishment, remedy, etc.
- περι-πίπτω, *lit.* fall round, fall foul of, collide.
- περι-ποιεῖν, make to remain over, save.
- περισσός (-ττός), ἡ, ὄν, beyond the usual amount, excessive; also, strange, unusual.
- περι-υβρίζω, treat insolently, grossly outrage.
- περι-χαρής, -ές, exceeding joyful, delighted.
- πεσσός, (-ττός), ὁ, an oval stone for playing a game like our draughts or chess; used in *plur.* for the game, draughts, chess.
- πῆ, *adv.* how.
- πηγή, ἡ, fountain, spring, source.
- πηλός, ὁ, mud, clay.
- πήχυς, -εως, ὁ, cubit.
- πικρός, -ά, -όν, bitter, harsh.
- πίμπλημι, πλήσω, *aor. pass. ἐπλήσθην*, fill, *cum gen. of that with which a thing is filled.*
- πίνω, πίομαι, πέπωκα, ἐπιον, drink.
- πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον, fall.
- πιστεύω, entrust, *cum dat. of person.*
- πιστός, ἡ, ὄν, of persons, trustworthy, faithful, of things reported, credible.
- πλάνη, ἡ, wandering, travel.
- πλανῶ, make to wander; *in pass.* wander, roam.

πλάσσω (-ττω), πλάσω, mould, form, invent.

πλάτος, τό, breadth.

πλατύς, -εῖα, -ύ, broad, flat.

πλείστος, *see* πολύς.

πλέον, πλείων, *see* πολύς.

πλέω, πλεύσομαι, sail.

πλήθος, τό, crowd, multitude, populace, number.

πλήθω, *usually only in present*, am full.

πλήν, *adv. and prep. cum gen.* except.

πληρῶ (-όω), make full; *of a ship*, man.

πλήρωμα, τό, full measure, complement; ζῆς πλήρ. μακρότατον, the longest span of life.

πλήσας, *aor. part. act. of* πῖμ-πλημι.

πλοῖον, τό, (πλέω), ship, vessel; *often*, a merchant or transport ship, *as distinct from a man-of-war*.

πλοῦς (contr. from πλόος), ό, voyage (πλέω).

πλούτος, ό, wealth.

πλουτῶ (-έω), am wealthy.

ποδανιπτήρ, -ῆρος, ό, vessel for washing the feet, foot-pan. (πούς and νίπτω, wash).

ποίησις, -εως, ἡ, making, manufacture.

\*ποιηφαγῶ (-έω), eat grass. (ποίη, πόα, grass, and φαγεῖν, *see* ἐσθίω).

ποικίλος, -η, -ον, many-coloured.

ποιμήν, -ένος, ό, shepherd.

ποίμνη, ἡ, flock.

ποιῶ (-έω), make, produce, compose, cause; *in mid.* make for oneself, regard, consider; λόγον ποιεῖσθαι, make consideration of, attach importance to; λόγους ποιεῖσθαι, bring about, enter into, a conversation.

πολέμιος, -α, -ον, hostile.

πόλεμος, ό, war.

πολιορκία, ἡ, siege.

πολιορκῶ (-έω), besiege.

πόλις, -εως, ἡ, city.

πολίτης, -ου, ό, citizen.

πολλάκις, *adv.* often.

πολύς, πολλή, πολύ, much, *in plur.* many; *also*, often-repeated. πολύ, *as adv.* by far.

\*πομπός, ό, conductor, escort (πέμπω).

πόνος, ό, labour, trouble, struggle.

πορθμεύς, ό, boatman, sailor.

\*πορθμός, ό, strait.

πόρος, ό, *properly means of crossing, ford, hence means, resource, solution of a difficulty.*

πορφύρα, ἡ, purple.

πορφυρούς (-έος), -ᾶ, -οῦν, purple.

πόσις, -εως, ἡ, act of drinking, drink.

ποταμός, ό, river.

**πότε**, (1) when ; (2) *ποτέ*, enclitic, at any time, once, ever ; an intensifying force in questions, *τίς ποτε*, who on earth, who ever.

**πότερος**, -α, -ον, which of two ; hence *πότερον*, adverbial, usually followed by *ἢ*, whether ... or.

**ποῦ**, (1) where ; (2) *που*, enclitic, anywhere ; also without local meaning, certainly, I suppose.

**πούς**, *ποδός*, ὁ, foot.

**πράγμα**, τό, action, deed, affair.  
**πραθείη**, see *πωλῶ*.

**πράσσω** (-ττω), *πράξω*, *πέπραχα*, *ἔπραξα*, do, manage ; also intrans. cum perf. 2, *πέπραγα*, fare.

**πρέσβυς**, -εως, ὁ, old-man ; also adjectival in comp. *πρεσβύτερος*, -α, -ον, elder.

**πρεσβύτες**, -ου, ὁ, an old-man ; also adjectival *πρεσβ. ἀνὴρ*.

**πριάμενος**, see *ἠνοῦμαι*.

**πρίν**, adv. of time, before ; *πρίν ἢ*, cum infin. sooner than, before that ; *τὸ πρίν*, adverbial, formerly.

**πρό**, prep. cum gen. before, in front of ; hence in behalf of, for.

**προ-αγορεύω**, proclaim, order.

**προ-άγω**, lead forward, lead on.

**προ-ακούω**, hear beforehand.

**προάστειον**, τό, suburb (ἄστν).

**προ-βαίνω**, -βήσομαι, -βέβηκα, -έβην, move forward, advance.

**πρόβατον**, τό (*lit. a thing that moves forward or walks*), cattle, espec. sheep.

**προ-δίδωμι**, give up, betray.

**πρό-εimi** (*ibo*), go on, advance.

**προ-εἶπον**, aor. no pres. tell beforehand, order.

**προ-ειρημένος**, used as perf. partic. of *προ-εἶπον*.

**προ-εξ-αν-ίστημι**, in the mid. rise up from one's place too soon, start before the signal.

**προθυμῶμαι** (-έομαι), -ήσομαι, am eager, zealous.

**προθύμως**, adv. of *πρόθυμος*, eagerly, zealously.

**προ-ίημι**, send forth, hence give up.

**προ-ίστημι**, set forward ; in mid. set forward as one's champion, choose as one's leader ; in pass. and intrans. active tenses, stand before, lead, regulate, cum gen.

**πρό-κειμαι**, lie before ; hence am set before, am appointed.

**προ-λαμβάνω**, take beforehand ; cum gen. *προλ. τῆς ὁδοῦ*, get on the road beforehand, get a start.

\* **προμαχεῶν**, -ῶνος, ὁ, bulwark, rampart.

**προ-μηθεύμαι**, take care of beforehand, shew respect to, cum gen.

\* **προ-ναυμαχῶ** (-έω), fight a naval battle in behalf of.

**πρόνοια**, ἡ, forethought, foreknowledge. ἐκ προνοίας, on purpose.

**προ-πέμπω**, send forward, escort.

**προ-πυνθάνομαι**, learn beforehand.

**πρόρριζος**, -ον, by the roots, root and branch, utterly.

**πρός**, *prep. cum gen. dat. acc.*

(1) *cum gen. motion* from, at the hands of, by, also in favour of. (2) *cum dat.* hard by, usually in addition to.

(3) *cum acc. motion to*, towards, against, concerning, according to. πρὸς ταῦτα, considering this, therefore.

**προσ-άγω**, lead to; hence in *mid.* lead to oneself, win over.

**προσ-βάλλω**, strike against, make an attack.

**πρόσβασις**, -εως, ἡ, approach.

**προσβολή**, attack, assault.

**προσ-γίγνομαι**, am in addition, am besides.

\***προσείκελος**, -η, -ον, resembling.

**πρόσ-εμι** (*sum*), am added, am in addition to.

**πρόσ-εμι** (*ibo*), go to, approach; *pres. with fut. meaning.*

\***προσ-εξ-αιροῦμαι** (-έομαι), select in addition.

**προσ-έρχομαι**, approach, come up.

**προσέτι**, *adv.* besides.

**πρόσθεν**, before, of time or place, forwards; τὸ πρόσθεν, the front.

**πρόσθιος**, -α, -ον, front, foremost.

**πρόσ-κειμαι**, *lit.* lie at or near, hence belong to, fall to; also attach oneself to, solicit, make overtures to.

**προσ-κτῶμαι** (-κτάομαι), acquire in addition to, *cum dat.*

**προσ-κυνῶ** (-έω), *lit.* kiss the hand to, hence, do obeisance to, salute, adore.

**προσ-πίπτω**, fall at a person's knees in supplication.

\***προσ-πλάσσω** (-ττω), mould, construct upon, followed by πρὸς *cum dat.*

**προσ-τάσσω** (-ττω), give orders to.

**προστάτης**, -ον, ὁ (πρό, ἵστημι), one who stands at the front, leader, champion.

**προσ-τίθημι**, attach to, add to; in *mid.* attach oneself to, assent to, aid.

**προσ-φέρω**, bring to, lay before; in *pass.* come near, \*resemble.

**προσφιλής**, -ές, beloved, popular.

**πρόσω**, forwards; τὸ πρόσω, the front; ἐς τὸ πρόσω, forwards.

**πρόσωπον**, τό, countenance, face.

**προτεραῖος**, -α, -ον, on the day before; usually as *subst.* ἡ προτεραία, the previous day.

**πρότερος**, -α, -ον, before, earlier.

\***προ-τίθημι**, place before, propose, assign to, expose a child.

**προ-φέρω**, excel, surpass.

**πρύμνα**, ἡ, of a vessel, stern.  
ἐπὶ πρύμναν, adverbial, astern.

**πρῶτος**, -η, -ον, first; τὸ πρῶτον, τὰ πρῶτα, adverbial, in the first place, firstly.

\***πτερωτός**, -ή, -όν, winged.

**πύλη**, ἡ, gate.

**πύλις**, -ίδος, ἡ, a little gate, postern.

\***πυλωρός**, ὁ, gate-keeper.

**πυνθάνομαι**, **πεύσομαι**, **πέπυσμαι**,  
ἐπυθόμην, ask, inquire, also learn by asking, hear news of.

**πῦρ**, πῦρός, τό, fire.

**πῦρά**, -άς, ἡ, funeral-pyre.

**πῦρά**, τά (no sing.), watch-fires.

**πύργος**, ὁ, tower.

**πω**, enclitic, yet.

**πωλῶ** (-έω), fut. ἀποδώσομαι, aor. ἀπεδόμην, aor. pass. ἐπράθην, offer for sale, sell.

**πῶμα**, τό, drink.

**πῶς**, (1) how; (2) enclitic πως, anyhow.

## P.

**ράβδος**, ἡ, stick, wand.

**ραπίζω**, strike with a stick, beat.

\***ρεῖθρον**, τό, stream.

**ρεύμα**, τό, current, stream.

**ρέω**, **ρεύσομαι**, **έρρῆκα**, aor. **έρρευσα** or **έρρῆνν**, flow.

**ρήγνυμι**, **ρήξω**, aor. pass. **έρραγγην**, break; also cause to break forth, **ρήξαι φώνην**.

**ρήθεις**, aor. pass. partic.; see **λέγω**.

**ρήμα**, τό, word.

**ρίπτω**, throw, hurl.

**ρίς**, **ρίνός**, ἡ, nose, nostril.

\***ρῦμός**, ὁ, carriage-pole.

\***ρύομαι**, lit. draw to oneself, hence draw out of danger, rescue, deliver.

\***ρώμαλέος**, -α, -ον, strong.

**ρόμη**, ἡ, physical strength.

## Σ.

**σαφής**, -ές, clear, certain; adv. **σαφῶς**.

**σβέννυμι**, **σβέσω**, aor. pass. **έσβέσθην**, quench, put out.

**σεαυτόν**, contracted **σαντόν**, -ήν (no nom.), reflexive pronoun, 2nd person, thyself.

**σέβομαι**, reverence, worship.

**σειραφόρος**, -ον, led by a rope, hence of a horse, drawing by the trace, not by the yoke.

**σεμνός**, -ή, -όν, revered, stately.

**σημαίνω**, signify, make a sign to.

**σιγή**, ἡ, silence.

**σιγῶ** (-άω), am silent.

**σίτησις**, -εως, ἡ, act of feeding, also food, provisions.

- σῖτιον, τό, usually in plur.  
bread, provisions.
- σιτοδεία, ἡ (δέομαι), scarcity of  
corn, famine.
- σιτοποιός, -όν, bread-making ;  
as noun, ἡ σιτοπ. baker-  
woman.
- σίτος, ὁ, plur. τὰ σῖτα, corn, food.
- \*σιτοφόρος, -ον, carrying corn,  
of beasts of burden.
- σιτῶ (-έω), feed ; in pass. take  
food, eat ; also cum acc. feed  
on.
- σκέλος, τό, leg.
- σκενή, ἡ, equipment, attire.
- σκοπῶ (-έω), only in pres. and  
imperf. behold, look at, exa-  
mine, consider.
- σμικρός, -ά, -όν (older form of  
μικρός), small, little ; compar.  
σμικρότερος or μείων, superl.  
σμικρότατος.
- σμύρνα, ἡ, myrrh.
- σός, σή, σόν, thy, thine.
- σοφία, ἡ, wisdom, skill.
- σοφίζω, devise.
- σόφισμα, τό, contrivance, in-  
vention.
- σοφός, -ή, -όν, wise, skilful,  
learned.
- σπανίζω, am in want of, cum  
gen.
- σπάνιος, -α, -ον, rare, scanty.
- \*σπέργω, make to hasten ; in  
pass. hasten, thus aor. partic.  
σπερχθείς, in haste, hurriedly,  
eagerly.
- σπεύδω, make to hasten, urge  
on, cum acc.
- σπουδή, ἡ, haste, zeal, pains.
- στάδιον, τό (plur. τὰ στάδια or  
οἱ στάδιοι), stade, a measure  
of length, rather short of a  
furlong (606 $\frac{2}{3}$  ft.).
- σταθμῶμαι (-άομαι), measure,  
estimate, judge, reckon.
- στασιάζω, am at discord, en-  
gage in party strife.
- \*στέγη, ἡ (στέγειν, to cover),  
roof, hence room.
- στενός, -ή, -όν, narrow ; ἐν  
στενῶ, in a narrow space, in  
a strait.
- στερῶ (-έω), deprive of.
- στεφανῶ (-όω), surround, hence  
to wreath, crown, as a reward  
for an athletic victory.
- στόλος, ὁ, equipment, expedi-  
tion.
- στόμα, τό, mouth.
- στομῶ (-όω), gag.
- στράταρχης, -ου, ὁ, general of  
an army.
- στρατεία, ἡ, expedition.
- στράτευμα, τό, expedition, also  
army.
- στρατεύω, take the field, go on  
a campaign ; similarly in  
mid.
- στρατηγός, ὁ, general.
- στρατιά, ἡ, army.
- στρατιώτης, -ου, ὁ, soldier.
- στρατός, ὁ, army.

στρατόπεδον, τό, camp, *also* army.

στρεπτός, -ή, -όν *or* -ός, -όν, twisted ; *as subst.* ὁ στρεπτός, collar.

στρουθός, ὁ, small bird, sparrow.

στύραξ, -ἄκος, ἡ, shrub yielding storax, a kind of resin, storax-plant.

σύ, 2nd pers. pron. thou, plur. ὑμεῖς.

συγγενής, -ές, akin, kindred.

συγγνώμη, ἡ (*sympathy with, pity for, hence*) pardon.

συγ-καλῶ (-έω), call together, summon.

\*συγ-κατα-κάω, burn up along with.

σύγ-κειμαι, lie with, hence be arranged with, agreed upon.

\*συγ-κυρῶ (-έω), happen, chance, occur.

συγ-χωρῶ (-έω), go with, agree.

συλ-λαμβάνω, take with, hence help.

συλ-λέγω, collect, assemble.

σύλ-λογος, assembly, council.

συλ-λυποῦμαι (-έομαι), feel pain with, sympathise with, condole.

συμ-βαίνω, go with, hence coincide with, agree with ; *also impers.* συμβαίνει, it happens.

συμ-βάλλω, throw together, hence compare ; *also intrans.* engage in battle, come to blows ; *in mid.* conjecture.

συμ-βουλεύω, give counsel to.

συμβουλή, ἡ, advice.

σύμμαχος, fighting with, allied ; *as subst.* an ally.

συμ-μίσγω (*Att.* -μίγνυμι), fut. -μίξω, mingle together, hence have intercourse with, converse with ; *also cum acc. and dat.* \*communicate something to one.

\*συμ-παίζω, sport with.

συμ-πλέκω (*aor. pass.* -επλάκην), plait together, hence entangle, of two vessels.

συμπότης, -ου, ὁ, fellow-drinker, boon-companion.

συμπράκτωρ, -οπος, ὁ (*lit. doer with*), helper.

συμ-φέρω, *intrans.* turn out, happen.

συν-άγω, bring together ; *also* unite in marriage, get a daughter married.

συν-αλίζω, collect together.

συνέδριον, τό, sitting together, council.

\*συν-ειλῶ (-έω), crowd together, fasten tightly together.

συν-ίημι, send, put together, hence put together in one's mind, understand, perceive.

συν-ίστημι, place together ; *in pass. and intrans. act. tenses,* stand together, meet.

\*συν-νέω, pile up.

συν-νοῶ (-έω), think upon, reflect.

συν-οίκησις, -εως, ἡ, living together, marriage.

συν-οικῶ (-έω), live with, marry.

\*συν-ταχύνω, hasten on, hasten to an end.

συν-τίθημι, put together; *in mid.* arrange about, agree upon, settle.

συν-τρέχω, run together.

σφάζω (*Att.* -ττω), σφάξω, slaughter.

σφαῖρα, ἡ, globe, sphere, ball.

σφεῖς, *acc.* σφᾶς, *gen.* σφῶν, *dat.* σφίσι, also *in Herod.* σφῖ, σφῖν, *enclitic*, 3rd pers. pron. plur. they.

σφέτερος, -α, -ον, *possess. pron.* their, their own.

σχέτλιος, -α, -ον, wretched, miserable.

\*σχημάτιον, τό, dance-figure.

σώζω, σώσω, save, preserve.

σῶμα, τό, body, person.

σῶρος, ὁ, heap.

σῶς, σώα, σῶν, *gen.* σώου, *etc.* safe.

\*σῶστρα, τά, thank-offering for deliverance.

## T.

τάλαντον, το, a talent, *measure of weight, hence of money, a talent's weight of silver = about £243.*

τάξις, -εως, ἡ, arrangement, array, good order; also post.

ταραχώδης, -ες, fond of causing trouble, trouble-causing.

ταριχεύω, embalm, *of mummies.*

τάσσω (-ττω), arrange, station, appoint.

ταυτῇ, *fem. dat. of οὗτος, used adverbially*, in this way, by this way.

ταφή, ἡ, funeral; also mode of burial.

τάφος, ὁ, burial; also, tomb.

ταχύς, -εῖα, -ύ, quick; *adv.* ταχέως, quickly; *compar.* θάσσων (-ττων), *superl.* τάχιστος. τὴν ταχίστην (*supply ὁδόν*), the quickest way, with the greatest speed.

ταχυτής, -ήτος, ἡ, swiftness.

τε, *enclitic*, and; τε ... τε, or τε ... καί, both ... and.

τέθνηκα, *see θνήσκω.*

τέθριππος, -ον, with four horses; as *subst.* τὸ τέθριππον (*supply ἄρμα*), four-horse chariot.

τείχος, τό, wall.

\*τειχοφύλαξ, -ακος, ὁ, keeper of the wall.

τέκμηριον, τό, evidence, proof.

τέλειος, -α, -ον, complete, ended, fulfilled.

τελειῶ (-όω), complete, effect.

τελευτή, ἡ, end.

τελευτῶ (-άω), (1) come to an end, die; (2) am the end of, *cum gen.*; (3) make an end of, end, *cum acc.*



**τέλος**, τό, end; hence, office, or magistracy, as being the final or highest station in civil life; also adverbial, at last, finally.

**τελῶ** (-έω), fut. τελέσω, contracted τελῶ, bring to an end, accomplish.

**τέρας**, τό, a wonder, marvel, prodigy.

**τέσσαρες** (τεττ-), neut. τέσσαρα, four.

**τεσσαρακαίδεκα**, fourteen.

**τεσσαράκοντα**, forty.

**τέταρτος**, -η, -ον, ordinal numb. fourth.

**τέτοκα**, see τίκτω.

**τετρακισχίλιοι**, -αι, -α, four thousand.

**τετράποδον**, τό, quadruped.

**τέτριγα**, see τρίζω.

**τέως**, so long, while; also, for a time.

**τίθημι**, θήσω, τέθεικα, ἔθηκα, place, put; also in mid. arrange.

**τίκτω**, τέξομαι, τέτοκα, ἔτεκον, bring forth, bear children.

**τίμιος**, -α, -ον, held in honour, valued, prized.

**τιμῶ** (-άω), honour; in mid. value.

**τιμωρῶ** (-έω), cum dat. help; also, avenge; in mid. cum acc. take vengeance upon.

**τίνω**, τίσω, τέτικα, ἐτίσα, pay; in mid. to have something paid one, get someone to pay

compensation, hence, cum acc. of person, take vengeance on, punish.

**τίς**, (1) interrog. who; (2) indefinite, anyone, someone (enclitic); τι sometimes adverbial, at all.

**τίσις**, -εως, ἡ, penalty.

**τοι**, enclitic particle, verily, in truth.

**τοίνυν**, so then, therefore.

**τοιόσδε**, -άδε, -όνδε, of such a kind, as follows.

**τοιούτος**, τοιαύτη, τοιοῦτο, of such a kind, such, usually referring in narrative to what has preceded.

**τολμῶ** (-άω), dare, venture.

**τόξον**, τό, bow.

**τοσοῦτος**, τοσαύτη, τοσοῦτο, so great, so much; in plur. so many.

**τράπεζα**, ἡ, table.

**τότε**, adv. then, at that time.

**τρᾶχέως**, adv. of τραχύς, roughly, harshly.

**τρεις**, τρία, three.

**τρέπω**, turn; τρέπειν ἐπὶ νοῦν, put into one's mind; mid. τρέπεσθαι ἐς φυγὴν, etc. betake oneself to.

**τρέφω**, θρέψω, τέτροφα, pass. τέθραμμαι, 2nd aor. pass. ἐτρέφην, nourish, rear.

**τρέχω**, fut. θρέξομαι, θεύσομαι, or δραμοῦμαι, aor. ἔδραμον, run.

\***τρίζω**, *pf. with present meaning* *τέτριγα*, utter a shrill cry, squeak.

**τριήρης**, -*ες*, *lit. triply-furnished, usually as subst. ἡ τριήρης (supply ναῦς), a trireme, i.e. a war vessel with 3 banks of oars.*

**τρίς**, *numeral adv. thrice.*

**τρίτος**, -*η*, -*ον*, *third; neut. τρίτον, as adv. thirdly.*

**τρόπη**, ἡ (*lit. turning*), *rout, defeat.*

**τρόπος**, *lit. turning; hence, way, manner, means; also, as we say turn of mind, i.e. disposition, character.*

**τρώω**, *lit. rub; hence, wear out, afflict, distress.*

**τυγχάνω**, *τεύξομαι, τετύχηκα, ἔτυχον, obtain; usually cum gen.; also intrans. chance, happen, often cum partic. of another verb; frequently impersonal.*

**τύπτω**, *fut. τύπτησω, the other tenses are not found in Attic, strike, beat; also, wound; mid. τύπτομαι, I beat myself, hence, mourn, mourn for, cum. acc.*

**τυραννίς**, -*ίδος, ἡ, absolute power, sovereignty.*

### Υ.

**ύβριστής**, -*ον, ὁ, an overbearing intemperate person; also adjectivally, παῖδες ύβρισται, wild, ungovernable.*

**ύδωρ**, *gen. ύδατος, τό, water.*

**υίός**, *gen. υιοῦ, or υιέος, plur. υιείς, υιέων, υιέσι, υιείς, son.*

**ύμείς**, *2nd pers. pron. plur. you.*

**ύμέτερος**, -*α*, -*ον*, *possess. pron. 2nd pers. plur. your.*

**ύπ-άγω**, *lead under, bring before a judge, etc. (see note on vii. (a) l. 14); also, lead on secretly, draw on by degrees (see under υπό, ad fin.).*

**ύπ-εμμι** (*sum*) *am under; hence at one's command.*

**ύπεκ-κείμαι**, *am put away in for safety.*

**ύπέρ**, *prep. cum gen. and acc. over, above. (1) cum gen. properly of position, over, above; also, in behalf of, for, for the sake of; (2) cum acc. properly of motion, beyond; also of measure, above, exceeding.*

**ύπερ-βάλλω**, *cast beyond, hence exceed, surpass, outbid (of an auction).*

\***ύπερ-ήδομαι**, *rejoice exceeding, am delighted.*

\***ύπερ-τίθημι**, *lit. place across, carry information to, communicate.*

**ύπηρετώ** (-*έω*), *properly to be a ύπηρέτης or rower, hence serve, cum dat. of pers., and often a neuter (cognate) acc. e.g. πᾶν ύπηρ. to do every service to.*

**ύπό**, *prep. cum gen. dat. acc. under. (1) cum gen. strictly from under, but often simply*

under, beneath ; hence *cum gen. of a pers.* under the agency of, by ; also *cum gen. of a feeling etc.* under the influence of, by reason of. (2) *cum dat.* rest under, beneath, subject to. (3) *cum acc.* strictly motion towards under, to, also simply under ; also of time, towards, about the time of. In composition *ὑπό* not infrequently denotes slightly, gradually, secretly.

*ὑπο-δείκνυμι*, show secretly, give a mere glimpse of ; also simply show, display.

*ὑπο-δέχομαι*, (1) receive, entertain ; (2) undertake, promise.

*ὑπο-δέω*, bind under ; in *mid.* bind under oneself, put on shoes.

*ὑπο-δύω*, usually in *mid.* and *pass.* with *fut. mid.* and *strong aor. act.* *ὑπ-έδυν*, *partic.* -δύς, slip under, place oneself under.

*ὑπο-ζεύγνυμι*, \*bring under the yoke.

*ὑποζύγιον*, τό, a beast for the yoke, beast of burden.

*ὑποθήκη*, ἡ (*ὑπο-τίθημι*), suggestion, counsel.

*ὑπο-θωπεύω*, slightly flatter.

*ὑπόκρισις*, -εως, reply, answer.

*ὑπο-λαμβάνω*, take up, support ; also take up in discourse, re-join, retort.

*ὑπο-λείπω*, leave remaining, leave behind.

*ὑπο-νοστώ*, return back, retire, of a river, sink.

\**ὑπο-πίμπρημι*, -πρήσω, burn gradually.

*ὑπόπτερος*, -ον, winged.

*ὑπ-οπτεύω*, look secretly at, hence suspect.

*ὑποχείριος*, -ον (also -ος, -α, -ον), under the hands of, in the power of.

*ὑς*, ὑός, ὁ and ἡ, pig.

*ὑστεραίος*, -α, -ον, happening on the next day ; *τῇ ὑστεραία* (*supply* ἡμέρα), *adverbial*, on the next day.

*ὑστερος*, -α, -ον, later, after ; *ὑστερον*, as *adv.* afterwards.

*ὑφ-ίστημι*, place, set under ; in *pass.* and *intrans. act. tenses*, am placed under, hence undertake, engage, also lie in ambush, lie in wait.

*ὑω*, rain ; often *impers.* *ὑει*, it rains.

## Φ.

*φαίνω*, *φανῶ*, *ἔφηνα*, bring to light, display ; in *pass.* *φαίνομαι*, -οῦμαι, *aor.* *έφάνην*, am seen, appear. N.B. *φαίνομαι εἶναι*, "I appear to be," "I apparently am" ; *φαίνομαι ὄν*, "I am seen to be," "I manifestly am."

*φάκελος*, ὁ, bundle, faggot.

*φάς*, *aor. partic.* *φημί*.

- φᾶσί, 3rd plur. pres. indic. φημί.
- φάσμα, τό, appearance, vision (φαίνομαι).
- φέρω, ὀσσω, ἐνήνοχα, ἤνεγκον and ἤνεγκα, carry, bear, endure; of land, produce; also intrans. lead, tend; in mid. φέρεσθαι, carry off for oneself, win.
- φεύγω, φεύξομαι, πέφευγα, ἔφυγον, take flight, flee, escape from.
- φήμη, ἡ, report.
- φημί, fut. φήσω, imperf. ἔφην (used for aor.), subj. φῶ, opt. φαίην, in fin. φᾶναι, say.
- φθείρω, strong aor. pass. ἐφθάρη, destroy, ruin.
- φθονερός, -ά, -όν, envious, grudging.
- φιλοπότης, ὁ, a lover of drinking.
- φίλος, -η, -ον, dear to, beloved, well-pleasing; usually as subst. a friend.
- \*φιλοσκώμων, ὁ, fond of jesting.
- φλαύρος, -α, -ον, worthless, paltry, trifling.
- φοβῶ (-έω), frighten; in pass. cum fut. mid. am frightened, fear, cum acc.
- φοινίκειος, -α, -ον, made from palm.
- φοιτῶ (-άω), go to and fro, go frequently to, visit.
- φονεύς, ὁ, murderer.
- \*φονεύω, kill, murder.
- φόνος, ὁ, slaughter, murder.
- φορῶ (-έω), frequentative of φέρω, am in the habit of carrying, hence also wear.
- φράζω, point out, tell; in mid. speak with oneself, consider, think.
- \*φρηνήρης, -ές, of a sound mind, sane.
- φροντίζω, think, reflect; cum gen. regard.
- φροντίς, -ίδος, ἡ, care, regard.
- φρονῶ (-έω), think, consider; εὖ φρονῶ, am prudent, well-disposed; cum neut. acc. e.g. τὰ ὑμέτερα φρονεῖν, to hold your views, to favour your side.
- φρύγανον, τό, dry stick; usually in plur. faggots.
- φυγή, ἡ, flight.
- φυλακή, ἡ, guard, custody; similarly in plur. ἐν φυλακαῖς ἔχειν, to be on one's guard.
- φυλάσσω (-ττω), guard, defend; in mid. be on one's guard against, cum acc.
- φύσις, -εως, ἡ, nature; φύσει, adverbial, by nature.
- φύω, bring forth, make to grow; pass. and intrans. act. viz. perf. πέφυκα, strong aor. ἔφυν (in fin. φύναι, partic. φύς), am born, grow, am by nature, am.
- φωνή, ἡ, voice, cry.
- φωνῶ, (-έω), give voice, speak, cry out.
- φῶρ, φωρός, ὁ, thief.

## X.

- χαίρω**, *χαιρήσω, κεχάρηκα, ἐχάρην*, rejoice.
- χαλκός**, ὁ, copper, bronze.
- χαμαί**, *adv.* on the ground.
- χαρακτήρ**, -ῆρος, ὁ, stamp, mark, character.
- χαρίζομαι**, *χαριοῦμαι, κεχάρισμαι, ἐχαρισάμην*, do a favour to, gratify, please; *cum dat.*; also *in pass. sense*, am made pleasing to, done as a favour to.
- χείλος**, lip, hence rim, edge.
- χειμών**, -ῶνος, ὁ, winter, wintry weather, storm.
- χείρ**, *χειρός, ἡ*, hand.
- χειροήθης**, -ες, *lit.* accustomed to the hand, hence tame.
- χειρονομῶ** (-έω), *move the hands, hence gesticulate.*
- χειρῶ** (-όω), master, subdue.
- \***χθιζός**, ἡ, ὄν, on the day before, of yesterday.
- χιλιοί**, -αι, -α, thousand; the *sing. χίλιος* is sometimes used with collective nouns.
- χιτών**, -ῶνος, ὁ, under-garment, shirt, tunic.
- \***χόλος**, ὁ, anger.
- χορεύω**, dance.
- χρή**, *impers.* (properly from *χρά-ω*, deliver an oracle, hence) it is fated, necessary, one must; also it behoves, it is right, one ought. *Subj.* *χρῆ*, *opt.* *χρείη*, *infin.* *χρήμαι*, *imperf.*
- ἐχρῆν*, or *χρῆν*; the *partic. χρεών* is often used with *ἔστι* for 'it is right.'
- χρήζω**, need, long for, *cum gen. of thing*; also demand, ask, usually *cum infin.*
- χρήμα**, τό, thing, affair; usually *in plur.* *χρήματα*, *in sense of property, money.*
- \***χρηστηριάζομαι**, consult an oracle, or deity (*cum dat.*).
- χρηστήριον**, τό, oracle; also seat of an oracle, oracular shrine.
- χρηστός**, ἡ, ὄν, useful, serviceable, hence good, honest.
- χρόνος**, ὁ, time.
- χρῶμα**, τό, colour.
- χρῦσίον**, τό (*properly dimin. of χρυσός*) a piece of gold, gold.
- \***χρῦσίτης**, *gen. -ου, fem. -ίτις, gen. -ίτιδος*, containing gold.
- χρῦσός**, ὁ, gold.
- χρῦσοῦς**, -ᾶ, -οῦν, golden.
- χρῶμαι** (-άομαι), *properly consult an oracle, make use of an oracle, hence generally, use, employ, cum dat.*
- χώρα**, ἡ, place, post, land.
- χωρίον**, τό, (*dimin. of χώρος, in form though not in meaning*) spot, country.
- χώρος**, ὁ, space, place, region.
- χωρῶ** (-έω), *move along, go; also cum acc. have room for.*
- χωρίζω**, divide, separate, hence, *in pass. differ.*

## Ψ.

ψάμμος, ἡ, sand.

ψαμμώδης, -ες, sandy.

ψέλιον, τό, bracelet.

ψευδής, -ές, lying, false.

\*ψευδόμαντις, -εως, ὁ, false prophet.

ψεύδω, cheat by lies; *in pass.* ψεύδομαι (*pf.* ἔψευσμαι, *asor.* ἐψεύσθην), am deceived; *cum gen.* deceived about, cheated of, miss, lose; *commonly in mid.* ψεύδομαι, ψεύσομαι, ἐψεύσάμην, speak falsely, lie.

\*ψῆγμα, τό, *lit.* scrapings; ψ. χρυσοῦ, gold-dust.

ψυχή, life, soul.

## Ω.

Ω, exclamation, oh!

ὦδε, in this wise, thus; *usually referring like ὦδε to what follows.*

ὄθισμός, jostling, contention.

ὤμος, -όν, shoulder.

ὄνοῦμαι (-έομαι), *asor.* ἐπριάμην, buy.

ὥρα, ἡ, hour, proper time, season.

ὠραῖος, -α, -ον, seasonable, ripe; γάμων ὠραῖαι, marriageable.

ὥς (*adv. of demonstr.* ὅς, = ille), thus.

ὥς, (1) *final conj.* in order that, that, *cum subj. or opt.*; (2) *relational adv. of time, when; also, since*; (3) *as, especially with partic.* (*see on viii. B, § 3. l. 15*); *with superl.* e.g. ὥς τάχιστα, as quickly as possible; *cum infin.* as an adverbial expression, e.g. ὥς εἰκάσαι, as one may guess, presumably; (4) *cum numerals, to the number of, up to, about.*

ὥσεί, as if, as though.

ὥσπερ, just as if, even as.

ὥστε, so as to, so that, *cum infin. or indic.*

ὥτός, ὦτα, etc. *see οὖς.*

## VOCABULARY II.

### PROPER NAMES.

#### A.

- 'Αγαρίστη, *Agarista*, daughter of Cleisthenes, tyrant of Sicyon, and married to Alcmaeon. See XIV. (b.).
- 'Αδείμαντος, *Adimantus*, commander of the Corinthian ships at the battle of Salamis.
- 'Αθήναι, *ai*, *Athens*, so-called after the patron-goddess Athene. Adj. 'Αθηναῖος, -α, -ον, *Athenian*.
- Αἰγίνη, ἡ, *Aegina*, an island midway between the coast of Attica and of the Peloponnese. Adj. Αἰγινήτης, gen. -ον, *Aeginetan*.
- Αἴγυπτος, ἡ, *Egypt*. Adj. Αἰγύπιος, -α, -ον, *Egyptian*.
- Αἰθιοπεύς, fem. -ις, *Aethiopian*.
- Αἰθίοψ, *Aethiopian*.
- Αἰολεύς, gen. -έως, *Aeolian*, the Aeolians being one of the three great branches of the Hellenic race; the other two were the Dorians and the Ionians.
- 'Αλκμαίων, ὁ, *Alcmaeon*, founder of the great Athenian family of the Alcmaeonids.
- 'Αλκμαιονίδης, -ον, a descendant of Alcmaeon, *an Alcmaeonid*.
- "Αμασις, ὁ, *Amasis*, who usurped the Egyptian throne in 569 B.C., his reign being a period of great prosperity for Egypt. Died 525.

- '**Ἀμεινίας**, -ου, ὁ, *Ameinias*, a brother of the great tragic poet Aeschylus, and greatly distinguished at Salamis as a captain.
- "**Ἄμμων**, -ωνος, ὁ, *Ammon*, worshipped in Libya, and subsequently in Egypt as the supreme deity. Adj. 'Ἀμμώνιος.
- '**Ἀπόλλων**, -ωνος, *Apollo*, one of the greatest divinities of the Greeks—being the special patron of the Hellenic race.
- '**Ἀπολλωνία**, ἡ, *Apollonia*, a city founded by Corinth on the Adriatic, near the borders of Illyria and Epirus; hence 'Ἀπολλωνιάτης, -ου, an *Apolloniate*.
- '**Ἀπρίης**, -ου, ὁ, *Apries*, a king of Egypt, deposed by Amasis, 569 B.C., and put to death by the Egyptians.
- '**Ἀραβία**, ἡ, *Arabia*.
- '**Ἀργεῖος**, -α, -ου, *Argive*, i.e. belonging to the Peloponnesian city Argos, or to Argolis, the district of which Argos was the chief town.
- '**Ἀριβίγνης**, *Aribignes*, a brother of Xerxes, killed at Salamis.
- '**Ἀριστείδης**, -ου, *Aristides*, a celebrated Athenian statesman and general. He fought in the battle of Marathon, B.C. 490, and became archon, or one of the chief Athenian magistrates in the following year. About the year 483 B.C. he was ostracised, owing chiefly to his political rivalry with Themistocles; but on the eve of the battle of Salamis, 480 B.C., he rejoined the Athenians in their fleet and took a prominent part in the battle. He was surnamed *the Just*, and was often taken as the type of an upright man.
- '**Ἀρίων**, ὁ, *Arion*, a famous Greek bard or lyric poet, living about 700 B.C. See VI. and notes.
- '**Ἀρπαγος**, ὁ, *Harpagus*, a Median noble who assisted Cyrus in securing the throne. Subsequently he became Cyrus' chief general, and as such brought the Greek towns in Asia Minor under the Persian supremacy.
- '**Ἀρτεμβάρης**, -ους, *Artembares*, a Median noble, see p. 15, *seq.*
- '**Ἀρτεμισιον**, τό, *Artemisium*, a promontory at the north of the island Euboea, so called because of a temple of Artemis (Diana) in that region. It was off Artemisium that the united Greek fleet first encountered the Persians, with an indecisive result; and subsequently the Greeks withdrew to Salamis.



- Ἄστυάγης**, *-ous, Astyages*, king of the Medes, deposed according to Herodotus by his grandson Cyrus.
- Ἄττικός**, *-ή, -όν, Attic*, belonging to Attica, the district of which Athens was the chief town; hence ἡ Ἄττική (supply γῆ), *Attica*.
- Ἄτυς**, *-vos, Atys*, a king of the Maeonians subsequently called Lydians from Lydus, the son of Atys.

## B.

- Βαβυλών**, *ή, Babylon*, capital of Babylonia, and seat of the Babylonian empire; captured and brought under Persian control by Cyrus.
- Βήλος**, *ό, Belus or Baal*, one of the chief pagan deities among the eastern nations. Adj. *Βηλεύς*, fem. *Βηλίσ*, applied in Babylon to *πύλαι*, *the gates of Baal*.
- Βίτων**, *-ωνος, Biton*, a son of Cydippe, a priestess of Hera at Argos. See p. 23, *seq.*
- Βουτώ** or **Βουτός**, *Buto or Butus*, an Egyptian city.
- Βράγχιδαι**, *Branchidae*, in Asia Minor, the name of a spot in the territory of the Milesians, site of a temple of Apollo, the ruins of which still remain.

## Δ.

- Δαρείος**, *Darius*, the first king of Persia of that name. He belonged to a branch of the Persian royal family, and when, on the death of Cambyses, the throne was usurped by a Magus who pretended to be Smerdis the brother of the late king, Darius with six other Persians of high rank conspired to overthrow him. The so-called Smerdis was slain and Darius was made king. He greatly strengthened the Persian empire, and planned to extend it into Europe also. He first made an expedition into Scythia, but was disastrously repulsed. He then set about the subjugation of Greece, and sent out an armament under Datis and Artaphernes, which was overthrown by the Athenians at the battle of Marathon, 490 B.C. He was planning a second invasion on a much larger scale, which was however delayed owing to a revolt of the

Egyptians against the Persians ; and Darius died in 485. He was succeeded by his son Xerxes who carried on his father's plans against Greece, being however defeated at the battle of Salamis, 480 B.C. See XVI.

**Δελφοί**, *Delphi*, a town in Phocis, celebrated for its oracle of Apollo, the most famous of all oracles among the Greeks and their neighbours.

**Δωδώνη**, *Dodona*, a town in Epirus, a district in North-western Greece, celebrated for its oracle of Zeus. It was more ancient than the oracle of Apollo at Delphi, but less renowned, partly owing to the remoter position of Dodona.

### E.

**Ἐλευσίς**, ἡ, *Eleusis*, a town in Attica, opposite the island of Salamis, celebrated for the Eleusinian mysteries in connection with the worship of Demeter and Persephone.

**Ἐλεφαντίνη**, *Elephantine*, a city on the Nile, on the borders of Egypt and Aethiopia.

**Ἑλλάς**, ἡ, *Hellas* or *Greece*, the latter being the name employed by the Romans, and the former by the Greeks themselves.

**Ἕλλην**, -ηνος, a *Greek*. Adj. Ἑλληνικός, -ή, -όν, *Greek*.

**Εὐρυβιάδης**, -ου, the leader of the Spartans at the battle of Salamis, and also commander of the united Greek fleet.

**Εὐφράτης**, ὁ, -ου, *the Euphrates* ; one of the great rivers of Asia, upon which Babylon was built.

### Z.

**Ζώπυρος**, ὁ, *Zopyrus*, one of the six Persians who aided Darius in overthrowing the false Smerdis. (See *Δαρείος*.) He subsequently caused the capture of Babylon as described in XI. B.

### H.

**Ἥρα**, ἡ, *Hera*, or *Here*, the chief goddess in the Greek religion, wife of Zeus.

## Θ.

**Θεμιστοκλής**, gen. -κλέους, *Themistocles*, commander of the Athenian fleet at Salamis. Foreseeing the renewal of the Persian invasion after Marathon, he had persuaded the Athenians to build the large fleet which we find them possessing at the time of Salamis. Subsequently he took an active part in carrying on the naval war to the islands of the Aegean Sea and the Greek cities in Asia Minor, most of which were now liberated from the Persian rule. He also induced the Athenians to surround their city by an almost impregnable wall, and to construct a magnificent harbour at Peiraeus. He was thus the means of the Athenians becoming for a time the chief naval power in the world. Owing to party strife at Athens, he was ostracised in 471 B.C., and was subsequently accused of intriguing treacherously with Persia. He escaped to Asia, and offered his services to the King of Persia, professing that he would enable him to conquer the Greeks. He died, however, without effecting anything of the kind.

**Θήβαι**, αι, *Thebes*, a city on the Upper Nile, said to have been one of the most ancient in Egypt. (*N.B.*—Not to be confounded with the city of the same name in Central Greece.)

## I.

**Ἰνδός**, an *Indian*.

**Ἱπποκλείδης**, -ου, ό, *Hippocrides*, a wealthy and accomplished Athenian, for whom see XIV. B.

**Ἰταλία**, ἡ, *Italy*.

**Ἰχθυοφάγοι**, οι, the *Ichthyophagi*, or *Fish-Eaters*, an Aethiopian tribe.

**Ἴωνες**, -ων, the *Ionians*, i.e. one of the great branches of the Greek race, to which the Athenians belonged. A considerable part also of the west coast of Asia Minor was inhabited by Ionians.

## K.

**Καμβύσης**, -ου (*Ionic*, -έω), ό, *Cambyses*. There were two Persians of this name. I. A Persian noble, who married

Mandane, daughter of Astyages the Median king, and became the father of Cyrus the Great, king of the Persians and Medes. II. The son of Cyrus, and successor to the throne. Cambyses conquered Egypt and added that country to the Persian Empire. His attempts to extend his power farther into Africa were ineffectual. He died B.C. 521 owing to an accident while on his way to suppress the so-called Smerdis who had set up a claim to the throne. (See under *Δαρείος*.)

**Κίσσιος**, -α, -ον, *Cissian*, a term applied to certain gates of Babylon.

**Κλεισθένης**, -ους, ὁ, *Cleisthenes*, a powerful tyrant of Sicyon.

**Κλεόβις**, *Cleobis*, see *Βίτων*.

**Κόρινθος**, ἡ, *Corinth*. *Κορίνθιος*, -α, -ον, *Corinthian*.

**Κροῖσος**, ὁ, *Croesus*, the last king of Lydia. He subdued most of the Greek cities in Asia Minor, extended his empire over the greater part of that country, and his prosperity and wealth became proverbial. Venturing however to attack the Persians, he was totally overthrown by Cyrus, and the Lydian Monarchy became included in the Persian Empire (546 B.C.). The life of Croesus was spared (see p. 25-6), and he became the confidential adviser of Cyrus and subsequently of Cambyses.

**Κύμη**, *Cyme*, a Greek city in Aeolis, a district in Asia Minor. *Κυμαῖος*, -α, -ον, *Cymeian*.

**Κυρηναῖος**, -α, -ον, *Cyrenean*, i.e. belonging to Cyrene, the chief Greek colony in Africa, founded B.C. 631.

**Κῦρος**, *Cyrus*, the founder of the Persian Empire; see VIII. He reigned from 559 B.C. to 529 B.C.

#### Λ.

**Λακωνικός**, -ή, -όν, *Laconian*, i.e. belonging to Laconia, the district of which Sparta was the chief city.

**Λιβύη**, ἡ, *Libya*, i.e. Africa, usually exclusive of Egypt. *Λίβυς*, -νος, α *Libyan*.

**Λυδός**, -ή, -όν, *Lydian*, i.e. belonging to Lydia, once a powerful country of Asia Minor, of which Sardis was the capital. See under **Κροῖσος**.

**Λυσίμαχος**, *Lysimachus*, an Athenian, father of Aristides.

## M.

**Μαζάρης**, ὁ, *Mazares*, a Mede, a general of Cyrus.

**Μανδάνη**, *Mandane*, daughter of Astyages, and mother of Cyrus. See p. VIII. A.

**Μάνης**, -ου, ὁ, *Manes*, father of Atys, q. v.

**Μεγάβυζος**, ὁ, *Megabyzus*, one of the seven Persian nobles who overthrew the false Smerdis. (See **Δαρείος**.) He was the father of Zopyrus.

**Μεγακλῆς**, -έους, *Megacles*, an Athenian noble, a member of the powerful family of the Alcmaeonidae, chosen by Cleisthenes as his son-in-law. See XIV. (b).

**Μεγαρεῖς**, οἱ, *the Megarians*, i.e. inhabitants of Megara, the chief town of Megaris, the district bordering on Attica.

**Μῆδος**, *a Mede*. Adj. **Μηδικός**, -ή, -όν, *Median*.

**Μνησίφιλος**, ὁ, *Mnesiphilus*, a prominent Athenian, who took part in the battle of Salamis. See p. 47.

**Μοῖρις**, -εως, ἡ, the Lake *Moeris*, the largest of the lakes of Egypt.

**Μουνυχία**, ἡ, *Munychia*, a portion of the Peiraeus, and one of the ports of Athens.

**Μυκερίνος**, *Mycerinus*, king of Egypt. See IV.

## N.

**Νασαμῶνες**, οἱ, *the Nasamones*, a Libyan tribe in the north of Africa.

**Νεῖλος**, ὁ, *the Nile*.

**Νίνιος**, -α, -ον, *Ninevite*, a name given to one of the gates of Babylon.

**Νίτωκρις**, ἡ, *Nitocris*, Queen of Babylon, supposed by some to have been the wife of Nebuchadnezzar. See XII. and XI. A.

## Ξ.

**Ξέρξης**, ὁ, *Xerxes*, son of Darius, whom he succeeded as king of Persia. He carried out his father's plan of a great invasion of Greece, which was completely foiled. See XVI. He was murdered in 505 B.C.

## Ο.

**Ὀλύμπια**, τὰ, *the Olympian games*, for which see on XIV. (b).  
I. 4.

## Π.

**Πακτύης**, ὁ, *Pactyes*, a Lydian, who induced his fellow-citizens to revolt against Cyrus. See x.

**Παλληνεύς**, α *Pallenian*, i.e. inhabitant of Pallene, an important 'deme' or township in Attica.

**Παναίτιος**, ὁ, *Panaetius*, captain of a Tenian vessel, who deserted at Salamis from the Persian fleet to the Greeks, and confirmed the news brought by Aristides that the Greeks were surrounded.

**Πειραιεύς**, ὁ, *Peiræus*, a town or district consisting of a peninsula on the west coast of Attica, famous for its harbour, which after the time of Themistocles (see *Θεμιστοκλής*) served as the port of Athens.

**Πελοπόννησος**, ἡ (*Πέλοπος νῆσος*, the island of Pelops), *the Peloponnese*, i.e. the portion of Greece south of the Isthmus of Corinth. Adj. *Πελοποννήσιος*.

**Περίανδρος**, ὁ, *Periander*, a famous tyrant of Corinth, who obtained power about 625 B.C.

**Πέρσης**, ὁ, *a Persian*.

## Σ.

**Σαλαμίς**, -ῖνος, ἡ, *Salamis*, an island near the western coast of Attica, off which the famous battle of Salamis was fought.

**Σάρδεις** (or -εις), αἱ, *Sardis*, or *Sardes*, the ancient capital of the Lydian kingdom.

**Σεμίραμις**, -εως, ἡ, *Semiramis*, said by Herodotus to have been Queen of Babylon; elsewhere described as the foundress of the Assyrian Empire.

**Σίκιννος**, ὁ, *Sicinnus*, a slave of Themistocles. See p. 51. He is said to have been a Persian.

**Σίρις**, ἡ, *Siris*, a Greek colony in the south-east of Italy.

**Σικυών**, -ῶνος, ὁ and ἡ, *Sicyon*, an important city in the Peloponnese, two miles from the Corinthian gulf. Adj. *Σικυώνιος*.

**Σκύθης**, -ου, a *Scythian*, Scythia extending over a large portion of North-Eastern Europe, and of Western Asia.

**Σολόεις**, -εντος. Name of a promontory at the extreme west of the north coast of Africa.

**Σόλων**, -ωνος, ὁ, *Solon*, the great Athenian legislator, who was constantly regarded, though hardly with accuracy, as the founder of the Athenian constitution as it existed in later times. His reputation for wisdom was such that he was reckoned one of the Seven Sages. After his laws were passed, B.C. 594, he travelled for 10 years, and during this period, according to the story, he had the interview with Croesus in IX.

**Σωσαμένης**, -ους, ὁ, *Sosamenes*, a Tenian, father of Panaetius.

### T.

**Τάρας**, -αντος, *Tarentum*, a powerful Greek city in Southern Italy, founded by the Lacedaemonians.

**Τέλλος**, ὁ, *Tellus*, an Athenian. See IX. (a).

**Τήνιος**, a *Tenian*, i.e. an inhabitant of Tenos, an island in the Aegean Sea.

**Τίσανδρος**, ὁ, *Tisander*, father of the Athenian Hippocleides.

### Φ.

**Φάληρον**, τό, *Phalerum*, the name of a small town and port on the coast of Attica. Phalerum was the ancient harbour of Athens, but was practically abandoned as such after the construction of Peiraeus.

**Φοίνιξ**, -ικος, *Phoenician*. The Phoenicians were an important maritime race, whose chief cities were Tyre and Sidon. We find them subject to the Persian Empire in the reign of Cambyses, and they furnished the most important contingent to the Persian fleet during the invasion of Xerxes. They were always bitterly opposed to the Greeks on account of commercial rivalry in the Mediterranean.

**Φρύξ**, Φρυγός, *Phrygian*. The Phrygians are said to have been one of the oldest races in Asia Minor.

### X.

**Χαλδαῖος**, *Chaldaeian*, the Chaldaeans being a Babylonish people, who, like the Magi, constituted the learned class.

### Ψ.

**Ψαμμήτιχος**, ὁ, *Psammetichus*, a king of Egypt during the latter half of the 7th century B.C. It was during his reign that Greeks were first admitted to Egypt.



## INDEX

### OF NON-ATTIC WORDS OR USAGES IN THE VOCABULARY.

The letters *Tr.* against a word or particular signification implies that, though not found in Attic Prose or in the ordinary language of Comedy, it is employed by Attic poets in the Iambics of Tragedy. It may therefore in most cases be used in Greek Verse Composition.

#### A.

Ἄγαθουργία.  
 ἀγγελιαφόρος.  
 ἄγγος, *Tr.*  
 ἄγρα = mode of catching.  
 ἀγχοῦ, *Tr.*  
 ἀγώνισμα = contest.  
 ἄθλος, *Tr.*  
 ἀθλοφόρος.  
 αἰνῶ, *Tr.*  
 αἰπόλιον.  
 ἀκανθώδης.  
 ἄλειψις.  
 ἄλια.  
 ἀλίξω, *Tr.*  
 ἀλκή, *Tr.*  
 ἄλκιμος, *Tr.*  
 ἀλληλοφαγία.

ἄμαρτás.  
 ἀμείβομαι = answer, *Tr.*  
 ἀμήνιτος, *Tr.*  
 ἀμφισβασία.  
 ἀναγιγνώσκω = persuade to change one's mind.  
 ἀνάγνωσις = recognition. See on VIII. B., § 2, l. 16.  
 ἀναισιμῶ.  
 ἀνακηρύσσω = put up to auction.  
 ἀναπτύσσω, *Tr.*  
 ἀνάρσιος, *Tr.*  
 ἀνασκολοπίζω.  
 ἀναστενάξω, *Tr.*  
 ἀνατρέβω.  
 ἀναφύρω, *Tr.*  
 ἀνδρῶ (-όω), *Tr.*

ἀντιμέμφομαι.  
 ἄνυδρος, *Tr.*  
 ἀπειλῶ = press hard.  
 ἀποικτίξω.  
 ἀπονοστῶ.  
 ἀποπλοῦς.  
 ἀποπνυθάνομαι.  
 ἀπορχοῦμαι.  
 ἀποστνγῶ, *Tr.*  
 ἀπότακτος.  
 ἀποφλαυρίζω.  
 ἄρημα  
 ἀρχῆθεν.  
 ἄσημος, *Tr.*  
 ἀσπαίρω, *Tr.*  
 ἀσχάλλω, *Tr.*  
 ἀφανδάνω, *Tr.*  
 ἀφθογγος, *Tr.*

B.	<p>ξμπηρος.          ἐμποδίζω = bind. See          on XIX. (b) l. 2.</p>	<p>καταδῶ = convict.          κατασιτούμαι.          κατασκώπτω.</p>
<p>βουκόλιον.          βρέφος, Tr.          βύσσος.</p>	<p>ἐναπονίζω.          ἐνεμῶ.          ἐνηβητήριον.          ἐξημερῶ, Tr.          ἐξογκῶ, Tr.          ἐπελαύνω.</p>	<p>κατασπουδάζομαι.          καταφονεύω, Tr.          καταχρῶμαι.          κατειλῶ.          κατεργάζομαι = des-          troy, Tr.</p>
Γ.	<p>ἐπιλέγομαι = read.          ἐπιμηχανῶμαι.          ἐπιπλέω = float on.          ἐπιπλέωσ.          ἐπιτεχνῶμαι.          ἔρδω, Tr.</p>	<p>κατοικτίζω, Tr.          κατόνομαι.          κατόπτησ.          κατορρωδῶ.          κατορχοῦμαι.          κερατίζω.          κλαυθμός.          κνήζημα.</p>
Δ.	<p>δαίνυμι, Tr.          δειμαίνω, Tr.          δεινολογοῦμαι.          δεκαετής = 10 years          old. See on VIII.          B., § 1, l. 1.          δέκας, Tr.          διαδείκνυμι.          διαλαγχάνω, Tr.          διανέω = swim across,          in lit. sense.          διαπάσσω.          διεξελαύνω.          διεξελίσσω.          δόλερος, Tr.          δουλοσύνη, Tr.          δρέπω.          δυσπετώσ, Tr.</p>	<p>κνήζημα.          κόλπος, Tr.          κραυγάνομαι.          κυκλοῦμαι = surround.          κυρῶ (-έω), Tr.</p>
Ε.	<p>ἐπίσημι.          εἰμορφος, Tr.          ἐφορμῶ (-άω), Tr.</p>	<p>κερατίζω.          κλαυθμός.          κνήζημα.          κόλπος, Tr.          κραυγάνομαι.          κυκλοῦμαι = surround.          κυρῶ (-έω), Tr.</p>
	Ζ.	Λ.
	<p>ζεύγλη, Tr.          ζεύγνυμαι (in middle).          ζευξίς.</p>	<p>λάβρος, Tr.          λείμμα.          λελογισμένωσ, Tr.          λέσχη, Tr.          λίσσομαι, Tr.</p>
	Θ.	Μ.
	<p>θακῶ, Tr.          θεοβλαβής.          θεοπρόπιον.          θεοπρόπος.          θεσπίζω, Tr.</p>	<p>μακρόβιος.          μιν, Tr.          μνηστήρ, Tr.          μόρος, Tr.          μόρσιμος, Tr.</p>
	Ι.	Ν.
	<p>ἡμερος, Tr.          ἰτέϊνος.</p>	<p>νέμεσις, Tr.          νεογνός, Tr.</p>
	Κ.	Ξ.
	<p>καθύπερθε.          καλλιστεύω, Tr.          κάμνω = I am dis-          tressed at, Tr.</p>	<p>ξυλουργῶ.</p>
	<p>κάρτα.          καταβιβάζω.</p>	

## Ο.

ὄλβιος, Tr.  
ὄμοφρονῶ.  
ὄνειδισμα.  
ὄνειροπόλος.  
οὐδαμός.  
ὄφισ, Tr.

## Π.

παιγνιά.  
παιγνήμων.  
παραγυμνῶ.  
παρασάπτω.  
παραφρονῶ.  
παραχρῶμαι.  
πάρεδρος, Tr.  
πάρεκ.  
παρέλκω.  
πάτρα, Tr.  
περιεσχάτος.  
περιημεκτῶ.  
περικάω.  
περικείρω.  
πέριξ, Tr.  
ποιηφαγῶ.  
πομπός, Tr.  
πορθμός.  
προμαχεῶν.

προναυμαχῶ.  
προσείκελος.  
προσεξαιρούμαι.  
προσπλάσσω.  
προσφέρομαι = resemble.  
προτίθημι = expose, Tr.  
πτέρωτος, Tr.  
πυλωρός, Tr.

## Ρ.

ρείθρον, Tr.  
ρύμός.  
ρύομαι, Tr.  
ρύμαλέος.

## Σ.

σιτοφόρος.  
σπέργω, Tr.  
στέγη, Tr.  
στομῶ.  
στρατάρχης, Tr.  
συγκατακάω.  
συγκυρῶ, Tr.  
συμμίσγω = communicate.  
συμπαίζω.  
συνειλῶ.  
συννέω.

συνταχύνω.  
σχημάτιον.  
σῶστρα.

## Τ.

τειχοφύλαξ.  
τρίζω.

## Υ.

ὑπερήδομαι.  
ὑπερτίθημι.  
ὑποξεύγνυμι = bring under the yoke.  
ὑποπίμπρημι.

## Φ.

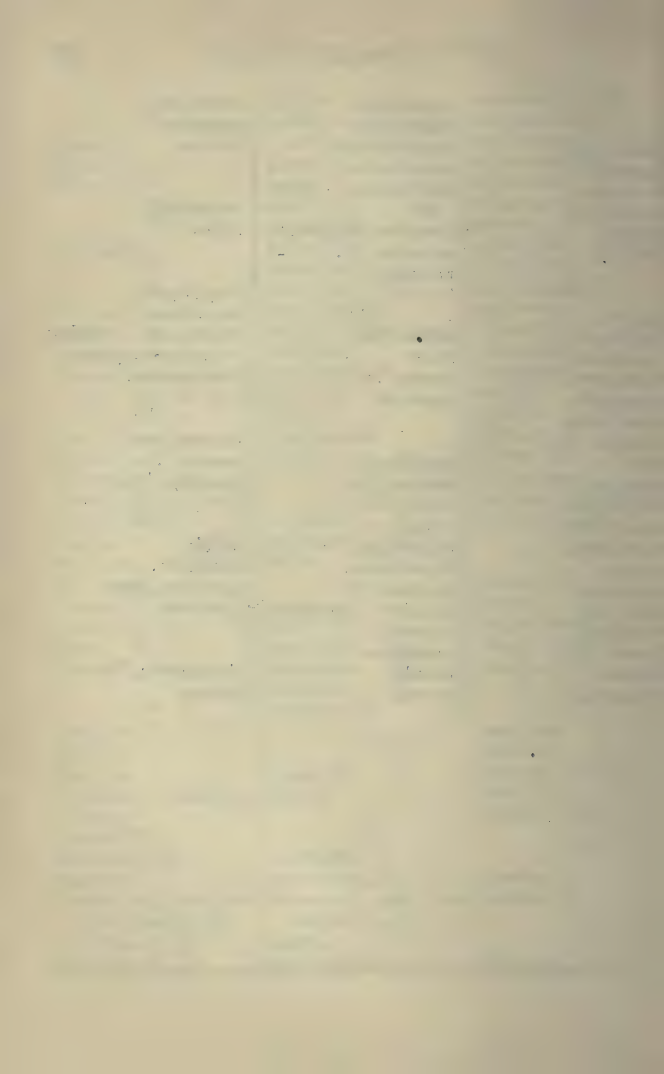
φιλοσκώμμων.  
φονεύω, Tr.  
φρενήρης, Tr.

## Χ.

χθιζός.  
χόλος, Tr.  
χρηστηριάζομαι.  
χρυσίτης.

## Ψ.

ψευδόμαντις, Tr.  
ψήγμα.



# MACMILLAN'S ELEMENTARY CLASSICS.

Pott 8vo. Eighteenpence each.

The following contain Introductions, Notes, and **Vocabularies**, and in some cases **Exercises** :—

**ACCIDENCE, LATIN, AND EXERCISES ARRANGED FOR BEGINNERS.** By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

**AESCHYLUS.—PROMETHEUS VINCTUS.** By Rev. H. M. STEPHENSON, M.A.

**ARRIAN.—SELECTIONS.** With Exercises. By Rev. JOHN BOND, M.A., and Rev. A. S. WALPOLE, M.A.

**AULUS GELLIUS, STORIES FROM.** Adapted for Beginners. With Exercises. By Rev. G. H. NALL, M.A.

**CAESAR.—THE HELVETIAN WAR.** Selections from Book I., adapted for Beginners. With Exercises. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

**THE INVASION OF BRITAIN.** Selections from Books IV. and V., adapted for Beginners. With Exercises. By the same.

**SCENES FROM BOOKS V. and VI.** By C. COLBECK, M.A.

**TALES OF THE CIVIL WAR.** By C. H. KEENE, M.A.

**THE GALLIC WAR. BOOK I.** By Rev. A. S. WALPOLE, M.A.

**BOOKS II. and III.** By Rev. W. G. RUTHERFORD, M.A., LL.D.

**BOOK IV.** By CLEMENT BRYANS, M.A.

**BOOK V.** By C. COLBECK, M.A., Assistant Master at Harrow.

**BOOK VI.** By C. COLBECK, M.A.

**BOOK VII.** By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

**THE CIVIL WAR. BOOK I.** By M. MONTGOMREY, M.A.

**CICERO.—DE SENECTUTE.** By E. S. SHUCKBURGH, M.A.

**DE AMICITIA.** By the same.

**STORIES OF ROMAN HISTORY.** Adapted for Beginners. With Exercises. By Rev. G. E. JEANS, M.A., and A. V. JONES, M.A.

**FIRST ORATION AGAINST CATILINA.** By Rev. G. H. NALL, M.A.

**PRO ARCHIA.** By the same.

**SELECT SPEECHES.** By H. WILKINSON, M.A. [*In the press.*]

**CURTIUS (QUINTUS).—SELECTIONS.** Adapted for Beginners. With Notes, Vocabulary, and Exercises. By F. COVERLEY SMITH.

**BOOK VIII. Chaps. IX.—XIV.** By C. J. PHILLIPS, M.A.

**EURIPIDES.—ALCESTIS.** By Rev. M. A. BAYFIELD, M.A.

**MEDEA.** By Rev. M. A. BAYFIELD, M.A.

**HECUBA.** By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

MACMILLAN AND CO., LTD., LONDON

MACMILLAN'S ELEMENTARY CLASSICS—*Continued.*

- EUTROPIUS.**—Adapted for Beginners. With Exercises. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.  
BOOKS I. and II. By the same.
- EXERCISES IN UNSEEN TRANSLATION IN LATIN.** By W. WELCH, M.A., and Rev. C. G. DUFFIELD, M.A.
- HERODOTUS, TALES FROM.** Atticized. By G. S. FARNELL, M.A.
- HOMER.**—ILIAD. BOOK I. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.  
BOOK VI. By WALTER LEAF, Litt.D., and Rev. M. A. BAYFIELD.  
BOOK XVIII. By S. R. JAMES, M.A., Assistant Master at Eton.  
BOOK XXIV. By W. LEAF, Litt.D., and Rev. M. A. BAYFIELD, M.A.  
ODYSSEY. BOOK I. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.
- HORACE.**—ODES. BOOKS I., II., III. and IV. separately. By T. E. PAGE, M.A.
- LEGENDS OF GODS AND HEROES.** By T. S. MORTON, M.A.
- LIVY.**—BOOK I. By H. M. STEPHENSON, M.A.  
THE SEVEN KINGS OF ROME. Adapted for Beginners by G. H. NALL, M.A.  
BOOK V. By M. ALFORD.  
BOOK XXI. Adapted from Mr. CAPES'S Edition. By J. E. MELHUISE, M.A.  
BOOK XXII. Adapted from Mr. CAPES'S Edition. By J. E. MELHUISE, M.A.
- SELECTIONS FROM BOOKS V. and VI. By W. CECIL LAMING, M.A.
- THE HANNIBALIAN WAR. BOOKS XXI. and XXII. Adapted by G. C. MACAULAY, M.A.  
BOOKS XXIII. and XXIV. Adapted by E. P. COLERIDGE, B.A.
- THE SIEGE OF SYRACUSE. Adapted for Beginners. With Exercises. By G. RICHARDS, M.A., and Rev. A. S. WALPOLE, M.A.
- LEGENDS OF ANCIENT ROME. Adapted for Beginners. With Exercises. By H. WILKINSON, M.A.
- LUCIAN.**—EXTRACTS FROM LUCIAN. With Exercises. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.
- NEPOS.**—SELECTIONS ILLUSTRATIVE OF GREEK AND ROMAN HISTORY. With Exercises. By G. S. FARNELL, M.A.  
GREEK LIVES. VOLS. I. and II. By H. WILKINSON, M.A.  
*[Vol. III. in the press.]*
- LIVES OF MILTIADES AND EPAMINONDAS. By G. H. NALL, M.A.

MACMILLAN'S ELEMENTARY CLASSICS—*Continued.*

**NOCTES LATINAE.** By WALTER MADELEY, M.A.

**OVID.**—SELECTIONS. By E. S. SHUCKBURGH, M.A.

EASY SELECTIONS FROM OVID IN ELEGIAC VERSE. With Exercises. By H. WILKINSON, M.A.

STORIES FROM THE METAMORPHOSES. With Exercises. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

TRISTIA. BOOK I. By E. S. SHUCKBURGH, M.A.

BOOK III. By E. S. SHUCKBURGH, M.A.

**PASSAGES FOR GREEK TRANSLATION FOR LOWER FORMS.** By

G. H. PEACOCK, M.A., and E. W. W. BELL, M.A.

**PHAEDRUS.**—FABLES. By Rev. G. H. NALL, M.A.

SELECT FABLES. Adapted for Beginners. By Rev. A. S. WALPOLE, M.A.

**PLINY.**—SELECTIONS ILLUSTRATIVE OF ROMAN LIFE. By C. H. KEENE, M.A.

LETTERS. I.—XII. By C. J. PHILLIPS, B.A.

**SALLUST.**—JUGURTHINE WAR. Adapted by E. P. COLERIDGE, B.A.

THE CATILINE. By G. H. NALL, M.A.

**SUETONIUS.**—STORIES OF THE CAESARS. By H. WILKINSON, M.A.

**TACITUS.**—THE ROMAN CONQUEST OF BRITAIN. By W. MODLEN, M.A.

**THUCYDIDES.**—THE RISE OF THE ATHENIAN EMPIRE. BOOK I.

Chaps. 89-118 and 128-138. With Exercises. By F. H. COLSON, M.A.

THE FALL OF PLATAEA, AND THE PLAGUE AT ATHENS.

From BOOKS II. and III. By W. T. SUTHERY, M.A., and A. S. GRAVES, B.A.

BOOK VII. Athenian Disaster in Sicily. By E. C. MARCHANT, M.A.

**VALERIUS MAXIMUS.** By C. H. WARD, M.A.

**VIRGIL.**—SELECTIONS. By E. S. SHUCKBURGH, M.A.

BUCOLICS. By T. E. PAGE, M.A.

GEORGICS. BOOK I. By T. E. PAGE, M.A.

BOOK II. By Rev. J. H. SKRINE, M.A.

BOOK III. By T. E. PAGE, M.A.

BOOK IV. By T. E. PAGE, M.A.

AENEID. BOOK I. By Rev. A. S. WALPOLE, M.A.

BOOK I. By T. E. PAGE, M.A.

BOOK II. By T. E. PAGE, M.A.

BOOK III. By T. E. PAGE, M.A.

BOOK IV. By Rev. H. M. STEPHENSON, M.A.

BOOK V. By Rev. A. CALVERT, M.A.

BOOK VI. By T. E. PAGE, M.A.

**Virgil.**—*Aeneid*—*Continued.*

- BOOK VII. By Rev. A. CALVERT, M.A.  
BOOK VIII. By Rev. A. CALVERT, M.A.  
BOOK IX. By Rev. H. M. STEPHENSON, M.A.  
BOOK X. By S. G. OWEN, M.A.  
BOOK XI. By T. E. PAGE, M.A.  
BOOK XII. By T. E. PAGE, M.A.

**XENOPHON.**—*ANABASIS.* Selections, adapted for Beginners. With Exercises. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

- BOOK I. With Exercises. By E. A. WELLS, M.A.  
BOOK I. By Rev. A. S. WALPOLE, M.A.  
BOOK II. By Rev. A. S. WALPOLE, M.A.  
BOOK III. By Rev. G. H. NALL, M.A.  
BOOK IV. By Rev. E. D. STONE, M.A.  
BOOK V. By Rev. G. H. NALL, M.A.  
BOOK VI. By Rev. G. H. NALL, M.A.  
BOOK VII. By Rev. G. H. NALL, M.A.  
SELECTIONS FROM BOOK IV. With Exercises. By Rev. E. D. STONE, M.A.  
SELECTIONS FROM THE *CYROPAEDIA.* Exercises. By A. H. COOKE, M.A.  
TALES FROM THE *CYROPAEDIA.* With Exercises. By C. H. KEENE, M.A.  
SELECTIONS ILLUSTRATIVE OF GREEK LIFE. By C. H. KEENE, M.A.

The following contain Introductions and Notes, **but no Vocabulary** :—

- CICERO.**—SELECT LETTERS. By Rev. G. E. JEANS, M.A.  
**HERODOTUS.**—SELECTIONS FROM BOOKS VII. and VIII. THE EXPEDITION OF XERXES. By A. H. COOKE, M.A.  
**HORACE.**—SELECTIONS FROM THE SATIRES AND EPISTLES. By Rev. W. J. V. BAKER, M.A.  
SELECT EPODES AND *ARS POETICA.* By H. A. DALTON, M.A.  
**PLATO.**—*EUTHYPHRO* AND *MENEXENUS.* By C. E. GRAVES, M.A.  
**TERENCE.**—SCENES FROM THE *ANDRIA.* By F. W. CORNISH, M.A., Vice-Provost of Eton.  
**THUCYDIDES.**—BOOK IV. Chaps. 1-41. THE CAPTURE OF SPHACTERIA. By C. E. GRAVES M.A.





THIS BOOK IS DUE ON THE LAST DATE  
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS  
WILL BE ASSESSED FOR FAILURE TO RETURN  
THIS BOOK ON THE DATE DUE. THE PENALTY  
WILL INCREASE TO 50 CENTS ON THE FOURTH  
DAY AND TO \$1.00 ON THE SEVENTH DAY  
OVERDUE.

NOV 21 1935

RECEIVED

13 Dec '49 LA

DEC 4 '66 - 2 PM

LOAN DEPT.

16 Apr '51 RC

Apr 2 '51 LL

DEC 1 - 1966 65

IN STACKS

NOV 17 1966  
RECEIVED

DEC 4 '66 - 2 PM

LOAN DEPT.

YA 05159

U. C. BERKELEY LIBRARIES



C046174724

336128

*Herodotus*

UNIVERSITY OF CALIFORNIA LIBRARY

